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To the Editor of the Christian Observer.

I BEG leave to offer some auxiliary arguments, in support of the conclusion, drawn in my last letter, that the 1260 years expired in the year 1792.

When our Lord informed his disciples, Luke xxi. 24, that Jerusalem was to be trodden down of the Gentiles, till the times of the Gentiles were fulfilled; I think it must be presumed, that he referred to some period, which had already been made known to the Church, in the prophecies of the Old Testament; for is it not probable, that had he intended a period, quite distinct from any thing hitherto revealed, he would have given some intimation of this?

In the prophecies of Daniel accordingly, two great periods are given, (which have already been shewn to terminate together); viz. the 1260 and 2300 years. At the end of these periods, a series of awful judgments were to begin to be poured out on the last of the Gentile monarchies; and not to stop till all the enemies of the Church were destroyed. And when I compare Dan. xii. 7, with the above passage of St. Luke, it appears to me to be little less than self-evident, that the times of the Gentiles mentioned by our Lord, are the 1260 and 2300 years of Daniel.

The opinions of Mr. Faber, and likewise of Mr. Mede and Bishop Hurd, seem to coincide in substance with the above inference *; and I am happy to support my ideas by the weight of such respectable authorities.

It does not follow, however, from our Lord's expressions, either as recorded by St. Matthew or St. Luke; that the restoration of the Jews is to take place immediately upon the expiration of the times of the Gentiles, i. e. of the 1260 and 2300 years. On the contrary, it seems evident from Matthew xxiv. 29 and 30, (which passage corresponds with Luke xxi. 25—27,) that certain fearful and portentous signs, in the sun, moon, and stars, are to intervene between the conclusion of the *times above-mentioned*, and the *redemption of Israel*. And these signs are to the Church to be the signal of preparation for the coming of the Lord; which is then pronounced to be near, even at the door. (Matthew xxiv. 33.)

I think, therefore, that we may thus paraphrase our Lord's discourse. "And Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles, (i. e. the 1260 and 2300 years spoken of by Daniel), are fulfilled. And immediately after the end of these periods, there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of

* See a letter from Mr. Faber, published in the Christian Observer for March, 1807, page 149. Bishop Hurd says, "The times of the Gentiles is a period well known in the prophetic writings; a period marked out by other prophecies no less distinctly than their" (the Jews) "other captivities have been." Hurd on Prophecy, Sermon vi.

heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things (i. e. these signs in the sun, &c.) begin to take place, then look up, and lift up your heads; for your redemption draweth nigh."

It is evident, that the commotions spoken of by our Lord, are in the *symbolical*, and not the *natural* heavens; for in the 34th and 35th verses of Luke xxi. we find that the world, during the occurrence of these awful phenomena, is immersed in carnal security, and anxious occupations about the things of this life. This would hardly be the case, if the signs mentioned by our Lord, were to take place in the *literal heavens;* for on that supposition, the ordinary occupations of life would be necessarily suspended; nor indeed would the means of carrying them on exist, without the light of the natural sun, &c. By these signs in the sun, moon, and stars, and the shaking of the powers in heaven, we are therefore to understand the fall of kingdoms and states, and the dethronement or humiliation of the ecclesiastical and civil governors, in those countries which are the scene of the chronological prophecies of Daniel and St. John, i. e. the body of the Roman empire in its last state. I think we may further conclude, that these signs in the symbolical heavens, are synchronical with the effusion of the seven vials of wrath in Revelation xvi.: for both the one and the other immediately precede the second advent of our Lord *.

Now, it is only necessary to look back, during the last sixteen years, in order to be convinced, that the most awful signs in the symbolical sun, moon, and stars, have, and are even now taking place. Let us take a cursory view of the portentous revolutions in the states of the Western Empire, since the year 1792.

1. *France*—Her Monarch and his Queen have suffered on the scaffold. The remnant of the royal family are fugitives and vagabonds, fleeing from country to country, to escape from the power of the ferocious usurper who now sits on their throne. The ancient nobility are annihilated, the constitution subverted, and the absolute monarchy succeeded by a military despotism.

2. *Austria*—Stripped of her finest provinces, her armies broken, her power prostrate, her existence dependent upon the forbearance of France.

3. The *German Empire* overthrown, its ancient princes either dethroned or become the vassals of France.

4. *Prussia*— Annihilated as an independent state.

5. *Holland*—Her ancient government overturned; the illustrious family of Orange expelled, and herself a province of France.

6. *Naples*—The ancient dynasty expelled: a province of France.

7. *Sardinia*—The king driven from his capital and continental dominions, which now form part of the new kingdom of Italy.

8. *Venice*—Annihilated.

9. *Genoa*—Annihilated.

10. The remaining states of *Italy* become provinces of France.

11. *Switzerland*, the ancient government overturned: a province of France.

12. *Spain*—Her independence at an end, and reduced to be virtually a province of France. The government administered by an upstart minion, who is said to trample upon the tenderest interets of the royal family.

13. *Portugal*—About to become a province of France.

Though the most stupendous events are become so common in

* Matthew xxiv. 30—33 compared with Luke xxi. 26—31, and both these passages with Revelation xvi. 15. It may, with greater propriety, perhaps be said, that the shakings and signs in the symbolical heavens mentioned by our Lord, and the seven vials of wrath, are distinct symbols which represent precisely the same events.

the present day, that we are in danger of losing altogether our political and moral sensibility; and ordinary minds do in fact lose it; yet, Sir, I think that if the serious inquirer, with a map of Europe before him, will ponder the above most awful detail, and reflect that all has happened within the short space of fifteen years; he must be convinced that the most portentous signs have taken place in the symbolical sun, moon, and stars; and that the symbolical heavens have been and are yet shaken, to a degree hitherto unexampled in the history of the world. Without any hesitation, therefore, I apply the prophecy of our Lord above considered to the events which we have witnessed in Europe, since 1792. And how unspeakably interesting and awful is the conclusion to be drawn from these things. "*When these things begin to take place, then look up and lift up your heads, for your redemption draweth nigh.*"

Upon the whole, therefore, it follows from the consideration of Luke xxi. 24—28, and the parallel passage of Matthew; that those signs which were to mark the actual fulfilment of the times of the Gentiles, or the 2300 and 1260 years of Daniel having taken place; these great periods are in fact elapsed. But as the most certain way of arriving both at prophetical and doctrinal truth, is to compare Scripture with Scripture; I must request the attention of the reader to some further passages of Daniel and St. John.

Let him refer to Revel. xi. 17 and 18, in which are described the ultimate effects of the third woe trumpet, and also to Revel. xv. 3 and 4: let him then turn back to Dan. vii. 9—11, and to the 26th verse of the same chapter; and by carefully considering these various passages, he will, I think, see reason to conclude, that they are synchronical, and describe the very same events. They all do most evidently relate to the total ruin of the enemies of the Church. The destruction of the body of Daniel's fourth beast, as linked with the tyrannical power of the little horn; the destruction of those who destroy the earth; the manifestation of God's righteous judgments in the eyes of all nations, are certainly the events predicted in all these different passages. They all likewise are followed by one common consequence; viz. the reign of the saints, and the reward given to those who fear God's name. Hence I certainly infer, that they synchronize with each other.

But the first mentioned of these passages, immediately follows the seventh trumpet; and the seventh trumpet (as has been proved by Mr. Faber) sounded in 1792. The first, therefore, and all the passages relate to the period which commenced in the year 1792, and is yet running on; but Dan. vii. 26 (one of the synchronical passages above mentioned) relates likewise to the period which immediately follows the end of the 1260 years *; therefore the 1260 years expired about the year 1792.

I shall mention one argument more, to prove that the 1260 years expired about the year 1792. During that long prophetical period, we learn that the Church of Christ was to remain in the wilderness (Rev. xvi. 6.) Now in a spiritual sense, a wilderness is typical of barrenness, unfruitfulness and obscurity. And no evidence more unequivocal of such a state can exist, than a manifest indifference and apathy about the salvation of others.

Such were the circumstances of the Church previous to the year 1792. Though a great revival of pure religion took place at the reformation, yet its effects were not so permanent or progressive, as to characterize a flourishing state of the Church. Accordingly, from the 16th century, when that great event took place, till the year 1792, we do not find that any combined efforts

* See my former letter, p. 701.

upon a *great scale* were made to evangelize the Heathen.

But no sooner was the great period of 1260 years elapsed, than a new scene of things commenced in the Church. The memorable year 1792, witnessed the formation of the *Baptist Society, for propagating the Gospel among the Heathen,* by a meeting of twelve ministers, which took place at Kettering on the 12th of October *. An infidel might smile at the *great effort* which was made at this meeting, for overthrowing the kingdom of Satan in the subscription of sums amounting in all to 13*l.* 2*s.* 6*d.*!! But who in the Church of Christ shall dare to despise the day of small things? The mission sent out to Bengal, by the Baptists, has been attended with very great and important effects. Within the short space of fifteen years, since the institution of the society, the Scriptures and thousands of tracts have been translated and printed in the Bengallee language; and native Christians, converted by the instrumentality of the missionaries, are already preaching the Gospel with energy and effect to their benighted countrymen. Under the eyes of the missionaries the Scriptures are also translating and printing in ten of the eastern languages, spoken probably by some hundred millions of people.

The formation of the Baptist Missionary Society, was quickly followed by that of a *large society in London* for the same purposes, and the *Society for Missions to Africa and the East.* Similar societies also took their rise in Scotland, the continent of Europe and America. And the same spirit has shewn itself in the institution of various societies for the distribution of religious tracts; and finally, by that of the *British and Foreign Bible Society,* an event which promises greater and more beneficial consequences to the human race, than any thing perhaps that has taken place since the apostolic age.

* Baptist Periodical Reports. Vol. I.

The present state of the Church, therefore, affords to my mind, demonstrative evidence, that she has begun to come out of the wilderness, and to "*lengthen her cords.*" (Isaiah liv. 2) and consequently, that the 1260 years are expired. But this argument will perhaps appear to have even greater strength, if we compare the state of the Church at the commencement of the sixth century, with her present circumstance. She was then fast merging into superstition, and will-worship. Spirituality and vital religion were becoming more and more rare, and were succeeded by the worship of the Virgin Mary and the Saints. I request the reader to peruse Mosheim's account of the Church in the fifth and sixth centuries; and then draw a conclusion, whether her state *then,* or *now,* accords best with our ideas, of what is intended by her being in the wilderness.

I beg leave likewise to refer the reader to an article in the Christian Observer for August last, p. 541, containing such a description of the state of the Romish clergy under Bonaparte's new establishment, as adds no little support to the conclusions drawn in my former letter. We have also been informed lately by the public prints, that no less than seventeen Cardinal's hats are now vacant at Rome, and that one of the Cardinals last elected has declined that dignity. Is this consistent with the supposition that the 1260 years are yet unexpired?

It may be proper for me slightly to notice an objection made by Mr. Faber, to our fixing upon so early an era as the year 533† as the commencement of the 1260 years. This objection is founded upon the

† Some writers, and among them Mr. Grenville Sharpe, I think, suppose that the healing of the beast's deadly wound, Revel. xiii. 3, signifies the revival of the imperial authority within the precincts of the Western Empire; if this interpretation be just, it is very remarkable that this healing began in 533, when Belisarius set out on his African expedition.

character and conduct of Pope Gregory the Great *. Without questioning the piety of that prelate, it may be observed, that it is not the character of the individual Pope, but the power and dominion of the see of Rome, which constitute the tyranny of the little horn described in Dan. vii. And if, while Gregory objected to the assumption of the title of Universal Bishop, by his rival the Patriarch of Constantinople; he himself exercised the authority of *head of the Church* in the Western empire, (as I think the reader must conclude that he did, if he will peruse the history of Gregory's Pontificate by Mosheim and Milner;) then it will not remain less true, that the tyrannical power of the little horn was in existence, because Gregory was a man of personal piety, or because he opposed the extravagant pretensions of his rival patriarch. More might be added on this point, but I must hasten to a conclusion.

I will candidly acknowledge, Sir, that from the combination of evidence which has been adduced, I feel the strongest conviction that the 1260 years are elapsed—and if it be so, I have no doubt that your readers will, by following the method of inductive reasoning, discover further arguments in support of this awfully important fact.

None will deny that we live at a most momentous crisis; and as the understanding of prophecy has a tendency to prepare the serious mind for every event, I felt a desire that the foregoing conclusions should be submitted to the consideration of your readers, who will, I hope, pardon my having so long trespassed on their attention. Some remarks have also occurred to my mind upon Revel. xvi. and xvii. but before I venture upon a new field of inquiry, I should like to be favoured with the remarks of some of your correspondents on what I have already laid before them. I am, &c. TALIB.

‡ Faber's Diss. Vol. I. p. 218, 1st edit.

P. S. I have omitted to mention some of the most remarkable signs of the times. 1st. That a converted Jew is now preaching Christ to the descendants of Abraham. 2d. That the conversion of this people has become the immediate object of the prayers of a great portion of the Christian Church. 3dly. That the Jews have lately, by the ruler of France, been recognised in a collective or national capacity: and their awful impiety, in applying to *him* the name and attributes of Messiah, seems to mark the approach of some original display of divine power, in vindicating the cause of that Messiah, who is thus so grievously insulted. 4th. That the Ottoman empire seems to be approaching rapidly to its dissolution. Even if I had not mentioned these things, they would not have escaped the attention of those who are watching the signs of the times.

To the Editor of the Christian Observer.

Stockton, Nov. 3, 1807.

THERE is only one point in the Inquirer's second letter, which seems to me to make any answer necessary on my part: I mean his critique on Dan. xii.

"When the angel," says he, "has delivered a prediction of certain events, Dan. xi. xii. 1—4, and is then questioned when the end of *these* wonders shall be; the natural conclusion is, that by *these wonders* are meant the wonderful events which the angel had then been relating, and not events which had been foretold many years before in the prophetical visions." Here the Inquirer manifestly lays a great stress on the word *these*, as necessarily connecting the wonders with the whole of the foregoing prophecy. But in the original no such word occurs. The literal translation of קץ הפלאדת is *the end of the wonders*, as that (for instance) of ים המלח (Gen. xiv. 3.) is *the sea of salt*. Now these wonders are plainly, from the

answer of the angel, those contained within the three times and a half. The period of the wonder is the period of the three times and a half. When the wonders commence, then the three times and a half likewise commence. This being the case, if the wonders relate to the whole prediction of certain events contained in Dan. xi. xii. 1—4 (which the Inquirer deems the natural conclusion) then the three times and a half must likewise be referred to the whole prediction; and consequently we shall arrive at the evidently false conclusion, that the three times and a half are to be computed from the first event foretold in Dan. xi. The Inquirer may perhaps reply, that "the wonders" do not relate to *all* the wonderful events of the foregoing prophecy, but only to *the latter part* of them. I would ask him then, By what authority he makes such a division? It is true, the latter part of the foregoing prophecy synchronizes with the period of wonders, as is manifest from its extending to the time of the end; but we have no positive direction where to make the division, we cannot *certainly* say *here the period of wonders commences.* In short, since the period of wonders is plainly the period of the three times and a half, the wonders themselves cannot but be the wonders so largely described in the seventh chapter, where the domineering spirit of the little horn is exhibited to us, and where it is said that the saints should be given into his hand during this very period of three times and a half. So that the natural conclusion seems to me the very reverse to what it seems to the Inquirer. The mention of the three times and a half immediately connects "the wonders," concerning which the angel inquires, with the prophecy respecting the little horn in the seventh chapter.

The Inquirer deems it an assumption on my part to refer the numerical predictions in Dan. xii. to certain preceding numerical predictions. Now, when *no numbers* are mentioned in the last prophecy contained in Dan. xi. xii. 1—4, and when *certain numbers* are mentioned in the two preceding prophecies, it is certainly no very unwarrantable assumption to connect those two prophecies with the numerical predictions in Dan. xii. rather than with the last non-numerical one. Nor is this all: the very period of three times and a half is previously mentioned. Is it then an unwarrantable assumption to esteem the three times and a half of Dan. vii. 25, the same as the three times and a half of Dan. xii. 7? Or is it unreasonable to conclude, that the 1290 and 1335 days are the 1260 days lengthened by 30 and 75 days? Or lastly, since the number mentioned in Dan. viii. brings us equally with the three times and a half, down to the time of the end; and since the desolating abomination of Dan. xii. 11, is placed at the beginning of the 1290 days, and therefore also at the beginning of the 1260 days: am I wholly unjustifiable in concluding, that the three times and a half are the latter portion of the greater numbers in Dan. viii. and that the desolating abomination of Dan. viii. is the desolating abomination of Dan. xii. inasmuch as they are equally removed at the close of the three times and a half? At any rate, let my assumption be ever so gratuitous, the abomination of Dan. xii. cannot be that set up by the Romans, and foretold in Dan. xi. 31, because it is placed at the beginning of the 1290 days.

With much respect for the acuteness manifested by the Inquirer, I am no less willing than himself to leave our amicable discussion "to the deliberate consideration of your readers."

I have the honour to be, &c.

G. S. FABER.

For the Christian Observer.

THE UNION OF AN INDEPENDENT AND AN ACCOMMODATING SPIRIT EXEMPLIFIED IN THE CHARACTER OF ST. PAUL.

Few characters are more instructive than that of St. Paul. He was evidently a Christian of the first order. His mind was peculiarly enlightened on every doctrine of the Gospel; and while his head was clear, his heart was warm. He was strong in that faith which worketh by love, and he was much exercised in self-denial, As a minister of Christ, he was abundant in his labours; jealous of every departure from truth, yet fervent in charity. As he was pre-eminent in zeal, so also he was foremost in suffering. Miracles were wrought by his hands, some important prophecies were delivered by him. He was even taken up into the third heaven, and exalted by the abundance of the Revelations. In no respect indeed was he behind the chiefest of the Apostles. The success of his ministry was also very remarkable. From Jerusalem, round about unto Illyricum, he fully preached the Gospel of Christ, and he went forth, not merely to build on other men's foundation, but he strove to preach where Christ had not before been named, and thus established a variety of Churches.

Paul, however, was discredited, opposed, and persecuted. He was resisted, not only by malignant unbelieving Jews, but also by false brethren. His labours were counteracted by men claiming to be Christians of a higher order. His doctrine was suspected; his very apostleship was questioned. Melancholy reflection! Have then the ministers of Christ to sustain, not merely the opposition of the world, but also that of many professedly religious persons? The subject is of great importance, and it deserves the serious consideration, both of the ministers and of the laity in all ages. But I shall not attempt a complete delineation of the character of St. Paul, and this is the less necessary since the subject was very ably handled in one of your former numbers. Allow me however to call the attention of your pious readers to a few qualities in St. Paul, which perhaps may not have particularly attracted their attention, and which were not much enlarged upon in the paper to which I have adverted. I allude to his general independence of spirit, as well as to his remarkable freedom from prejudice, and his condescension to the weaknesses of others; and, in short, I would enlarge on that expression of his own, that "though free from all men, yet he was the servant of all, being all things to all men," for the sake of promoting their good and the advancement of the Gospel of Christ.

That St. Paul was a man of distinguished liberality of mind, is a remark which undoubtedly may sound strange in the ears of an infidel. Let it therefore be premised, that I do not mean to represent him as insensible to the distinction between true and false religion. "His spirit," as we are assured, was stirred within him, "when he beheld the city of Athens given to idolatry." Neither do I intend to speak of him as indifferent to some points of Christian doctrine which many modern professors of Christianity esteem to be unimportant. On the great point of the manner in which man is justified before God, the Epistle to the Galatians shews him to have been extremely earnest: "whoever says he seeks to be justified by the law is fallen from grace."

Let us then proceed to consider first some circumstances in his situation which contributed to render him free from prejudice, and to give to him that independence of spirit of which I am to speak.

Paul had, on many grounds, a right to affirm that he was "free from all men." In one respect I

grant that he was not what we now call independent; I mean that he was not rich. He perhaps could truly have said with Peter, "silver and gold I have none;" and yet he was independent, even as to worldly circumstances; for he seems to have been able to support himself by his own manual labour, and actually to have done it. But besides being independent in this sense, he appears also to have been remarkably free from all men in the two following circumstances. 1st. He was free from the embarrassment of worldly friendships and connections. 2d. He was also free from that subjection to a religious party by which pious men are sometimes entangled. Who were his relations we know not; we are however informed that he was unmarried, and that it was for the sake of being more unembarrassed that he remained in this state. "He that is unmarried," observes this Apostle, "careth for the things of the Lord —he that is married careth for the things of the world, how he may please his wife." "I would," says he, "that ye were all even as I." He however limits this advice to those times. "It is good for the present distress." He was also exempt from all those friendly, though irreligious connections, which are often an occasion of worldly compliances. Paul had been cast out from the synagogue for professing to believe in Jesus Christ—"for whom," says he, "I have suffered the loss of all things, and do count them but dung that I may win Christ." He had been deprived of the society of his friends—and he had now no terms to keep with them; he had no formal visits to make; no round of customary civilities to go through; he seems by his peculiar circumstances to have been almost absolved, if any man could be absolved, from relative duties, for he was persecuted from city to city. He was accounted as the very filth and offscouring of the earth; a most convenient and effectual mode of deliverance from the danger of worldly infection.

But there is another entanglement from which some men are by no means free. They have perhaps exchanged one servitude for another, and are far from having arrived at all that freedom for which Paul was eminent. They are in the trammels of a sect; they have embraced the prejudices of a party, and bow to the mere authority of a leader. It should be the motto of Christians, "We have one master, even Christ." But how much, alas! of this spiritual bondage has there been in the world ever since the days of Christ! What has Popery been but one uniform bondage of this sort? I charge not Church establishments with having in them any *necessary* principle of servility, yet undoubtedly I may observe, that even a Protestant Church, and all the articles of its belief, may be submitted to, on the blindest and most Popish principles. I am also persuaded that dissenting congregations, however independent in form, in profession, and even in name, are liable to precisely the same infirmity of human nature. Who of us is not more or less in bondage to a party? He perhaps is least a bigot who most suspects his own bigotry. He is most free from all men, who most perceives how prone he is to become a slave to human authority, and who therefore most attaches himself to the word of God, and is most exercised in fervent prayer for the guidance of God's good spirit. Paul, it is true, was a preacher, and it may be thought that a preacher must be free from this bondage, since he is rather the leader than follower of a party. But, alas! neither preachers nor hearers are exempt from this subjection to men. Even when no great surrender of opinions is made; in how many things does the preacher bend to the prejudices of his hearers, and especially if dependent on them for his income? How many little instances of improper subjection to

them might be counted up, if we were to employ ourselves (which God forbid that we should) with narrowly watching their conduct. Of this freedom, from the authority and influence of men, I wish to observe, that Paul was a most eminent instance. He was indeed from his situation subject to no superior in the Church, he was dependant on no congregation of people, he belonged to no party except that of Christ; for even Christians in one sense are but a sect. He derived his authority immediately from Christ, and he continually magnified his office. He had no favours to ask, no election to carry, no income to raise by his preaching, no compensation to return for worldly favours.

I proceed next to observe in what sense Paul, though free from all men, made himself the servant of all. The word servant has a much stronger meaning in the Greek than in the English language. It signifies slave, slavery having been the common service of ancient times. Why then should Paul be a slave? Why should he drop from his independence? Why this condescension? Was it not unreasonable in the people to expect it, and dishonourable in him to submit to it? It might be unreasonable in them to require such submission; but yet the condescension was as honourable on his part as it may be thought by a mistaken world to be degrading. He made himself servant of all, "*that he might gain the more.*" "To the Jews," he says, "I became as a Jew, that I might gain the Jews. To them that are under the law, as under the law, that I might gain them that are under the law. To them that are without law, as without law (being not without law to God, but under the law to Christ) that I might gain them that are without law. To the weak, became I as weak, that I might gain the weak. I am made all things to all men, that by all means I might save some, and this I do for the Gospel's sake, that I might be partaker thereof with you."

There is a remarkable instance of Paul's tenderness towards his weak brethren, in that chapter of his Epistle to the Corinthians, in which he answers their inquiry concerning the lawfulness of sitting down to meat offered to idols. "Now, as touching things offered to idols," says he, "we know that we all have knowledge"—all we confirmed Christians have sufficient *knowledge* to understand that an idol is nothing. "Knowledge," however, "puffeth up, but charity edifieth." Our knowledge may only inflate us with the pride of thinking that we are not deceived by idols like the heathen, "but charity edifieth." Charity or love to the souls of our fellow creatures is the great edifying principle. It is as if he had said, "you must not limit your inquiries to the question of what is right, in reference merely to yourselves, as if you had only to take care of your own souls; you must also be zealous for the salvation of others. This charity is a duty ever to be considered, and by this charity I call upon you to try the question." After he has admitted that an idol is nothing, and that if we eat we are not the better, or if we eat not the worse, he proceeds to say: "But take heed lest by any means this liberty of your's become a stumbling block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols, and through thy knowledge shall the weak brother perish for whom Christ died." Mark the tenderness of this expression. He does not say the weak brother's weakness is his own affair, and you need not trouble yourself about it: It is his fault if he makes a mistaken and perverse use of your example. On the contrary, he charges on *them* the possible damage to their

neighbour. "Through your" confidence in your "knowledge," and want of edifying Christian charity, "shall the weak brother perish for whom Christ died:" and then by way of shewing that this their neglect of the souls of other men would be no small sin in them; he adds, "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." "Wherefore," continues he, "if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

But I shall now proceed to point out several causes which may be supposed to have inspired the Apostle with that accommodating spirit of which I am treating. 1st. He was servant of all *through the affection which he felt to all men.* He was beyond measure kind and sympathising; his courtesy consisted, not in expression or laboured civility and attention, but had its foundation in Christian love, in love the most extensive, though fixing itself more particularly on the several individuals of his flock. "Ye are in our hearts," says he, "to live and die with you." "Being affectionately desirous of you, we were willing to have imparted, not the Gospel of Christ only, but also our own souls, because ye were dear unto us."

2d. He was the servant of all, *on the ground of his being deeply penetrated with a sense of his own unworthiness.* "I am less than the least of the Apostles, that am not meet to be called an Apostle." On this ground he was extremely humble, kind, and condescending. "I have laboured indeed more abundantly than they all, yet not I, but the grace of God which was in me." Nothing seemed therefore to be degradation, nothing too great a submission for him: he well understood that saying of his Lord, "he that is greatest among you, let him be as the least, and he that is chief, as he that is servant of all." O, how does a heart, penetrated with the humbling truths of the Gospel, prepare a man for condescension of every kind, and thus qualify him to go forth to be the servant of all.

3d. He was servant of all, because *he had great consideration for other men's prejudices and infirmities.* Besides his love and his humility, he had a discerning judgment; he had a wise and an understanding heart; he perceived the difference between points of duty and things indifferent, which all men, which even all Christians do not see. He understood well his own Christian liberty, and he turned this knowledge to an excellent use in labouring for the conversion of others. Let no one think that this Christian prudence is of small moment, or is an easy attainment. Was St. Paul, think you, a young or second rate Christian? No; his love, his humility, his liberality and discernment co-operated in producing a disposition to become the servant of all men. I conceive the consummate prudence of Paul to have been a very striking feature of his character, and I might contrast it with that disdain of prudential consideration which characterises the enthusiast. The prudence of St. Paul consisted much, I think, in timing his observations well, in suiting himself to the particular tempers, prejudices, and habits of those whom he addressed: he did not attempt to say every thing at every time. He introduced such points of doctrine as were most seasonable, and he spoke both to the understanding of his hearers and to their hearts. For instance, we continually read, that when he addressed the Jews, he would shew to them, from their own Scriptures, that "Jesus was the Christ." To the Athenian idolaters, he says, "Men and brethren, I perceive in all things ye are too superstitious, for I beheld an altar to the unknown God—whom therefore ye ignorantly worship, him declare I unto you." He pru-

dently takes advantage of the ignorance acknowledged by this inscription, and founds his preaching on their own admission. "God," says he, "who made the world, dwelleth not in temples made with hands; for in him we live and move and have our being, as certain of your own poets have said; for we are his offspring." These words, "we are his offspring," are a quotation from a Heathen poet, which Paul accommodates to his own purpose. Soon afterwards we read that he begins "to preach Christ" to them. To Agrippa, who had some belief of the Old Testament, how beautifully does Paul accommodate his discourse. "King Agrippa, believest thou the Prophets? I know that thou believest." And when Agrippa is constrained to say, "almost thou persuadest me to be a Christian," with what Christian love as well as courtesy, and in what a winning and conciliatory manner does Paul, holding up his chains, exclaim, "Would to God, that not only thou, but all that hear me this day, were not only almost, but altogether such as I am, except these bonds." How discreetly also does this servant of Christ, when called to speak in his defence, contrive to relate before his judges, and all the surrounding audience, the whole history of his conversion; thus turning his privilege of speech as a criminal into an occasion of addressing them for their good. He both was careful not to give offence himself, and he warned others not to do it. To Timothy he writes, "give no offence in any thing, neither to the Jews, nor to the Gentiles, nor to the Church of God, even as I please all men in all things, not seeking mine own profit, but the profit of many, that they might be saved." "I am debtor," says St. Paul, "both to the Greeks and to the Barbarians, both to the wise and unwise." I am persuaded, if we rightly contemplate this part of the character of the great Apostle of the Gentiles, we shall discern remarkable traces of his zeal, where we might least have looked for them.

Such was the grace given to him, such was his ardour in his great work, that he seems to have divested himself of all interfering prejudices. His private inclinations and predilections were made to yield to the great cause of forwarding the interest of his Redeemer: "that I may not hinder the Gospel of Christ;" this was the great point with him. He seems to have loved every society, every house, every place, every employment, in proportion as by living in that society, by dwelling in that house or place, or following that employment, he helped forward the Gospel. Did, for instance, the cause of Christ require, that for the sake of its credit, he should labour with his hands, that he might not be chargeable to any? He laboured with his hands, and his labour was no doubt pleasant to him. Did the cause of Christ require that he should go to prison, and pass the night in his confinement? He passed the night in prison, singing praises to God. Did the cause of Christ require that he should quit Ephesus, leave his most beloved Christian congregation, and go into fresh persecution in strange cities? Behold him taking an affectionate and final leave of the Ephesian Elders (final, however, only as to this world) and saying, "I know that ye all among whom I have gone preaching the kingdom of heaven, shall see my face no more. And now, behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befal me there, save that the Holy Ghost witnesseth in every city, that bonds and afflictions abide me; but none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God." Have you the Gospel of Christ at heart? Do you wish above all things to promote it? Do you

tremble at the thought of being a hinderer of it? Remember then that you may hinder this blessed cause, not only by scandalous sins, not only by a spirit unbecoming the Gospel, but by laying an over-great stress on trifling matters. You may hinder it by imprudence, you may hinder it by using sectarian terms, by an affected gravity of tone, by an odd and absurd manner; in short, by joining any thing to Christianity which Christ hath not joined to it. I have little doubt that St. Paul, when he went about labouring to convert the nations, had the prudence to avoid all absurdity of dress, of manner, of tone, of expression, and that even seeming trifles were therefore on this principle attended to by him.

Being on his own part free from prejudice, he could accommodate himself to the various prejudices of others: he did not insist on having the direction of smaller matters; and by thus bending in a thousand particulars, he forwarded the same great cause, for the sake of which he also sacrificed his reputation as a Jew, his ease, and finally his life. O, how much more service might Christians effect, if they would be more careful imitators of St. Paul in this respect. The art of pleasing, pernicious as it is when exercised by the man of the world for his own selfish end, becomes a sacred art in the hands of the Christian. Let us therefore not merely exercise our Christianity on great or solemn occasions which occur comparatively seldom, but let us *at all times* "be all things to all men," after the manner of the Apostle.

I shall conclude by briefly addressing three descriptions of persons, and first the irreligious. You have never thought of copying Paul, nor have adverted to this part of his character. You say, perhaps, "I wrong no one, I do my duty in a common way, and if I do not promote the Gospel so much as some, yet I hope that I do not hinder it." But do you expect to join Paul in heaven merely on this ground? "If ye love them that love you, what reward have ye? Do not even publicans the same?" Bad indeed must be the man who does not thank those that do him a favour, and behave civilly to those on whom he depends. Are you not struck by the contrast between Paul's character and your's? Paul was singularly independent, both in situation and in spirit; and yet he was civil, and more than civil to all. You perhaps would like to rise into independence, because then the necessity under which you now groan of consulting the humour of others would cease. At present, perhaps, you are all things to all men like St. Paul, but your own advancement is your motive. Think then of the spirit which was in Paul. He was as free from all men as you can aspire to be, and yet he was the servant of all, though not on any selfish or time-serving principle. He from pure love to God and man, stooped to all those condescensions to which you, urged by immediate interest, and overawed by your superiors, can hardly bring yourself to submit.

But I speak also to another description of persons. You profess to be religious. But are you of an accommodating spirit? Are you free from bigotry and prejudice? Are you civil and obliging, not only to persons who agree with you in sentiment, but to those even who differ from you? Are you "all things *to all men?*" Do you in this respect copy that Apostle whose faith you profess to follow? Do you exercise yourself in condescensions as he did? Do you habitually contradict your own humour? Do you allow the little inclinations of others to be consulted rather than your own? Have you no little selfish habits? If you are a sincere Christian, one part of your business will be to christianize those around you, not perhaps by preaching as Paul did, but by an incessant exercise of his love, humility, and condescen

sion: you must be kind and accommodating like him, even to the evil and the unthankful.

But I add a word to the true and humble Christian. I have observed that the condescension of Paul arose out of his love, his humility, and also his prudence. Strive then to imitate him in each of these points. Cultivate his warm and overflowing love to his fellow-christians, and to all mankind; cultivate also his humility. Surely you have as much reason to be humble as he had. You have sins as well as he. You have the same Gospel to humble you. You have the same motives to a spirit of meekness and condescension. Imitate him, however, also in his prudence. Do not think that you may stand excused as to this particular. Often reflect what it is that narrows your present usefulness. Ask yourself, Why is my influence so small, my efforts to bring others to a true knowledge of the Gospel so little successful? Possibly you may find that you have not added prudence to your zeal, nor sufficiently accommodated yourself to the various prejudices of your neighbours.

S. P.

For the Christian Observer.

ON HEARING SERMONS.

Take heed, therefore, how ye hear, Luke viii. 18.

1. It hath pleased the all-wise God to frame such a constitution, for the carrying on of his designs, both of providence and grace, in this world, that his immediate interference is seldom to be discerned. He commonly operates, or seems at least to operate, by second causes, selecting suitable agents or instruments, as the mediums of his power and goodness. Hence we may commonly adopt the language of the prophet, "Verily thou art a God, that hidest thyself." He does, indeed, hide his glory and majesty behind the veil of his creatures, employing the least considerable, as well as the greatest, in effecting the most extraordinary and important of his designs. Individuals and families, cities and empires, experience revolutions in their physical, their civil, and their moral condition, by a concurrence of causes no less unexpected, than imperfectly understood.

Among the means appointed by Almighty God "to make us wise unto salvation," he hath ordained preaching, or the public exposition of his divine oracles; for we are informed, that "faith cometh by hearing, and hearing by the word of God." Whatever, therefore, is his ordinance, must be our necessary duty. Divine wisdom hath thought fit to employ our fellow-sinners, to communicate to us, out of the treasures of heavenly knowledge, such instructions as are best adapted to our state and condition, and by their instrumentality, to render his word profitable for reproof, for correction, for instruction in righteousness. Hence, whatever may be our advantages for studying the sacred Scriptures in private, we are not warranted to expect the blessing of God upon our labours, if we wilfully undervalue and neglect his public institutions.

There is something in human discourse which is naturally very well calculated to impress the mind and influence the affections; nor can the gift of speech be employed in a nobler service than when it is displaying important truth, and conveying lessons of wisdom, and directions for happiness, to ignorant and miserable sinners. But while the co-operation of man is required in this great undertaking, he is at the same time instructed in his own insufficiency. Mere human discourse and mortal eloquence have always been found weapons too feeble wherewith to combat successfully the strong propensities of a fallen and corrupt nature.

The ancient philosophers were

preachers; they turned men from one sect to another, or they induced them to exchange one vice for another; but no true reformation was ever wrought in human nature by all their efforts; the wisdom of this world, as well as its authority, were ever found to be weakness and foolishness in the great work of converting sinners.

2. The doctrines delivered by faithful teachers, are truths contained in the word of God.

Although to a superficial observer, sermons drawn from the sacred oracles may appear to resemble other productions of human labour and ingenuity, yet they carry along with them a power and an efficacy of an order wholly different from the convictions produced by mere philosophical or moral discourses. These may convince by the perspicuity of their reasonings, and delight by the beauty of their eloquence; but the lessons of heavenly wisdom persuade the heart; they are words "quick and powerful, sharper than any two-edged sword," penetrating the soul with a force irresistible and divine. The world, indeed, which is little capable of appreciating the nature and excellency of this divine ordinance, calls it "the foolishness of preaching;" but the faithful minister well knows, that his arrows are drawn from the quiver of the Almighty, and that they are calculated to leave an abiding impression on the hearts of his hearers, as far surpassing the words of man's wisdom, as God's "ways are above our ways, and his thoughts above our thoughts."

If it be the duty of a minister to preach, it is the duty of the people to attend on his ministry; and he who made the ear, and appointed it to be the organ by which the word of divine truth is to be received, requires obedience to his institutions, and a faithful use of the means of grace which he hath appointed. It is no proof of superior wisdom to imagine, that we can acquire more useful knowledge of divine things, by studying the sacred writings at home; or to inquire, whether God cannot instruct us by other means, or without the use of any. What the Almighty can do, is none of our business, and what he may do, under peculiar circumstances, is not at all applicable to the case of mankind in general. We have nothing to do with the positive institutions of the divine will, but to obey them; and the faithful and obedient will find to their unspeakable advantage, that the "good seed" which is sown in the assemblies of the saints, is watered with the dew of his divine Spirit.

3. To those who are convinced that it is their duty to attend on the preaching of the Gospel, it may be expedient to offer a few general reflections applicable to them as hearers of sermons.

In selecting a minister of whose instructions we are desirous to avail ourselves, it is a duty, where the selection can be made, to hear one who is sound in the doctrine of Christ, who speaks as the oracles of God, whose discourses accord with the pure unadulterated language of the sacred Scriptures; for as St. Paul has denounced an anathema against him who shall preach "another Gospel," the Galatians were clearly authorized to determine, if he, an inspired Apostle, or even an angel from heaven should deviate from the standard of evangelical truth. The right of private judgment in matters of this sort is obvious, and must not be easily resigned; but it will sometimes become those who claim the privilege of exercising it, to beware of a prejudiced, captious, self-conceited spirit. Nothing can be more unjust and contrary to Christian candour, than to make no distinction between those who deliver scriptural truth, but in an order, with a phraseology, or after a manner not perfectly agreeing with the model framed by the hearer; and those who do not preach the word of God in sincerity. Indeed, he who assumes the office of a judge

on these occasions, should manifest much diffidence, forbearance, and humility; and, above all, let him never forget, that the hearer is not more infallible than the teacher. It may be readily granted, that an implicit assent ought not to be yielded to every opinion delivered from the pulpit; but where we have the concurrent testimony of wise and pious men to the truth and soundness of a preacher's doctrine, those ought, at least, to be satisfied, who are but little competent to judge for themselves.

4. It is highly desirable to attend the ministry of one who is a man of fervent and exemplary piety; who feeling the weight and importance of the great truths he is commissioned to deliver, enforces them on his hearers with seriousness, energy, and affection. A minister is not, however, necessarily a good preacher, because he is a good man; for piety alone does not make a competent scholar, a skilful workman, or an able navigator. A man may be highly estimable for his faith and holiness, who is no more qualified to instruct others in the doctrine of divine things, than to give them lectures on the arts of preserving health and prolonging life. So on the other hand, an unholy man may deliver many edifying truths, and by the grace of God may be made an instrument of much good: nor are we hastily to reject what he inculcates; for his instructions may be good, while his conduct is reprehensible. Yet, where a minister is evidently an irreligious man, it may be expedient not to give him encouragement, if circumstances will allow of our attending the worship of God elsewhere.

5. It were desirable that he should be a man of ability, learned in the sacred writings, and laborious in study; in short, "a workman that needeth not to be ashamed, rightly dividing the word of truth." Men do not willingly commit their comforts and conveniencies to a bungling artisan, their legal concerns to an ignorant solicitor, nor their health to an unskilful physician. Where selection can be made, they commonly endeavour to choose the best, or at least, one of competent ability: and surely no less care should be shewn for the instruction and edification of the soul, than for the interests and welfare of the body. A supine indifference about what we hear, and whose ministry we attend, is wholly incompatible with religious sincerity.

To be placed under the direction of a pastor of pure and apostolic character, whose mind, richly furnished out of the stores of heavenly wisdom, and animated by an affectionate zeal for the success of his ministry, communicates with holy fervour, and in strains of pathetic eloquence, the unadulterated word of God, is a privilege surpassing estimation. The discourses of such a preacher, would, by a sacred sympathy, awaken the secret springs of emotion in the heart, and penetrate and possess the whole soul with a predominant and abiding influence.

It may, however, be necessary to observe, that the matter of a discourse is of more importance than the manner of it; and although it highly becomes the ambassador of Christ so to deliver his message, as not to dishonour his Lord and Master, nor disgrace himself; yet we must beware of taking exceptions against the messenger hastily; for although a message may be more acceptable when conveyed with wisdom and propriety; yet we are chiefly concerned to know, that the mind and will of God are faithfully communicated; and where divine truth is presented to the mind, with simplicity and perspicuity, it is the fault of the hearer if he be not edified.

Many persons indeed complain, that they find no edification, when they do not hear their own favourite notions proposed, in the methods, in the language, and with the copiousness they desire; all is right if they can be gratified, but the

preacher must be blind, or lifeless, or unsound, if his system be somewhat at variance with theirs. Such persons "know not what spirit they are of." They would direct the preacher to select one part of the Gospel of Christ, as the theme on which he is constantly to dwell, and they fastidiously demand the gratification of their partial and inadequate judgment of the manner in which the word of God is to be distributed, as if none were to be edified but themselves. These persons go to Church that they may be fed and comforted, as they express it; but are they quite certain that they neither mistake their case nor their wants? They may be proud, and require humbling; they may be ignorant of the doctrines and duties of Christianity, and need instruction. Instead of being soothed and cherished with smooth and comfortable words, they may need awakening to a sense of their true state and condition, and to have the evil of their nature and the secret corruptions of their hearts displayed before their eyes, with a plainness and energy that shall distress and alarm them. Does a professor of religion find no edification from any sermons but those in which he hears his own beloved ideas reflected from the pulpit? Can he derive spiritual assistance from no discourses, but those of one particular kind? These are strong evidences of a feeble and sickly state of mind, of a very limited knowledge, and an imperfect piety. As nothing is really and substantially edifying but truth, so all evangelical truth is calculated to enlighten, purify, and transform the heart; and he who truly "hungers and thirsts after righteousness," will receive every part of the word of God with gladness; he will desire to be taught his duty, as well as to hear of his privileges, and will be as well satisfied to be sent home humbled and mourning under a discovery of the corruption and deceitfulness of his heart, as rejoicing in a persuasion of his own good estate. Godly sorrow springs from a sense of the evil of sin, and conducts to true repentance; but an eagerness for consolation may have no higher source than a regard to personal safety; it may be the offspring of selfishness and the parent of delusion.

6. True edification is often connected more intimately with the state of the hearer's mind, than with the qualifications of the preacher. Sermons do not act physically upon the soul, conveying light and grace as water is poured from one vessel into another: and if most of the important truths delivered from the pulpit were not familiar to us from our childhood, they would make a much more lively impression upon us; for it may frequently be ascribed to their commonness, rather than the manner in which they are proposed, that we are so little affected by them.

Let no one be disappointed if he does not meet with what he hoped for or expected. The sermon which seemed not to contain any thing applicable to him, might convey much useful instruction and benefit to others. Even the poorest sermons, when we can hear no better, may have their utility, by inciting us to meditate on some portion of divine truth; and there is no one Christian truth which may not be capable of edifying us, if we are in a suitable state of mind to improve it. When there is little light, a want of judgment, little of that unction which affects the heart and melts it to devotion, we must not rashly conclude, that the preacher is destitute of these qualifications; since pious and even learned men may preach ill, from having imbibed false notions of the best manner of delivering the sacred doctrines they are called to inculcate. It is therefore a part of religious wisdom, not to display too much discernment of the weakness of a preacher, and his inadequate discoursing on divine subjects; for

such remarks, however just in themselves, may prove injurious to ignorant persons, and perhaps deter them, altogether, from attending on that ordinance. It is, indeed, a great misfortune, both to the preacher and hearer, when the former has been induced to adopt a fanciful and injudicious mode of expounding the Holy Scriptures, or to copy a bad model of style and manner: for when the foundation of a discourse is laid in a forced, violent, and far-fetched interpretation of the text; when it abounds with flashes of wit, ludicrous expressions and impertinent anecdotes; it is rather calculated to expose divine truth to contempt and ridicule, than to excite a reverence and submission to it. Such persons do sometimes shew sense and judgment in other things, but when they come to prepare a sermon, they pass as it were into a new region, wholly different from that which they usually inhabit: in this they have a magazine of crude notions, hollow speculations, and incorrect opinions, which they retail with great fluency and confidence, never once suspecting how much they are deceiving themselves and misleading their hearers.

In hearing sermons, we are not always to propose and expect the gaining of some new light on difficult passages of Scripture; much less are we to seek for intellectual entertainment and the gratification of curiosity. There is a dullness, backwardness, and strange inapprehension about the mind of man, when divine things are presented to his meditation, which renders it necessary for the preacher to express the same truth in various modes and under different aspects, and to urge it upon the attention, by giving "line upon line, and precept upon precept." It is perhaps necessary for all of us to hear common truths enforced repeatedly, by which they will be engraven more deeply in the memory; and by dwelling on these subjects with frequency and attention, we may perhaps discover new excellencies, and perceive a farther signification, which had been overlooked by a superficial and hasty survey of them; and what is of still greater moment, our hearts may thus become more deeply affected by sacred truth, and the word may take deep root, and remain there as "an incorruptible seed, which liveth and abideth for ever." The Bible is a practical book, intended "to make us wise unto salvation:" it gives no encouragement to curious minds and those who eagerly pursue after novelty. "To say the same things," says the blessed Apostle, "to me is not grievous, and to you it is safe;" and St. Peter wrote his second epistle to the Christian converts, "to stir up their pure minds by way of remembrance." Hence, when the matter of a sermon is carefully collected, and judiciously disposed, it would be an advantage to hear it again and again; nor ought any one to affect disgust at the repetition of a solid and useful discourse, till he can shew, that it is transcribed on his memory, and transferred into his practice.

7. In order to our being edified by hearing sermons, it is necessary to go as prepared and suitable hearers. The unprofitableness and absurdity of attending divine ordinances, where the minister delivers himself in an unknown tongue, has been abundantly exposed by St. Paul, and is obvious to common sense; but the Christian system has, in more respects than one, a language peculiar to itself, which renders it necessary for those to gain some measure of preliminary knowledge, by private or public instruction, who would profit duly by what they hear. Sermons are not generally composed as catechetical exercises, where terms are explained and definitions are given, and the first rudiments and elementary parts of Christianity are taught; they are rather commentaries and enlarged expositions of what, it is presumed, the hearer has previously

learned. The generality of Christians, having been accustomed to the language of the sacred writings from an early period of life, are too ready to imagine, that they have distinct ideas annexed to the several terms and phrases they are in the habit of using, and conclude, they understand every expression that is familiar to them. A very little consideration and discourse with those who have seriously studied the word of God, would quickly undeceive them; and many a well meaning person would find the necessity of recurring to his catechism, and learning again the very first and most simple principles of Christianity. It is the duty of private Christians to study the Holy Scriptures, and by meditation and prayer, and the using of such other assistances as are in their power, to endeavour to qualify themselves for comprehending and hearing with profit the sermons that are delivered. What degree of ignorance of divine things, any person may safely indulge himself in, it would be unwise to determine; but surely, if it be necessary that the word of Christ should dwell richly in ministers, it cannot be for their sakes only, but for the benefit of the flock over whom they preside. Can it be necessary for them to teach, and not necessary for us to learn? Is a minister bound to search into the depths of Gospel mysteries that he may instruct us in them; and is it enough for us to rest in an obscure and imperfect knowledge of the very first rudiments of the Gospel? Certainly, if it be a minister's duty to declare and expound to us the whole counsel of God, and to withhold no part of those various and interesting truths which the Scriptures contain; of which some are calculated to infuse light into the understanding, others to communicate life to the affections; some are vital and essential, others are subordinate and accessary; it cannot be a matter of indifference, whether we pay that diligent attention, which is necessary to our understanding them. "My people," says the prophet, "perish through lack of knowledge," and it may be greatly feared, that no small number of professing Christians bring dishonour upon religion, and misery upon themselves, through a most culpable ignorance of many high and important duties. It is a most destructive principle which is adopted by many, and the offspring of indifference, or sloth, that a very little knowledge of divine things will suffice to carry us to heaven. But would God have revealed so many admirable and interesting truths in his word, if it were a matter of indifference whether they were known and received? Is all the Bible superfluous, except a few plain texts? An inferior measure of knowledge may no doubt suffice, where the means and opportunities of instruction are not afforded: but when men are placed in circumstances favourable for acquiring a more enlarged acquaintance with the contents of the sacred writings; a more exact information of the principles of their faith, and the matter of their duty, may be justly required of them. It well becomes those who have engaged, with all the ardour of enthusiasm, in philosophical inquiries and discoveries in science; those who peruse with increasing eagerness and delight all the productions of taste and genius, and dwell with rapture on the beauties of classic elegance: it well becomes those who devote large portions of their time, and employ the whole force of their talents in such pursuits, to consider whether a supine inattention to "the wisdom that is from above," a voluntary and disgraceful ignorance of "the things that concern their everlasting peace," may not constitute some of the most important charges to which they must answer before the awful tribunal of Him, whose word they have treated with neglect and contempt.

8. Attention in hearing, and subsequent consideration of what hath

been delivered, are necessary to our spiritual improvement. When the mind is not directed with a steady and fixed application to the instructions of the preacher; when it is wandering from one object of earthly vanity to another, busied in retracing past scenes and transactions, or foolishly anticipating those which may never arrive; or, what is no less reprehensible, when it is torpid, listless, and stupidly inattentive to those things by which it ought to be engaged; it can excite no surprise, that the understanding is not enlightened, nor the memory enriched, nor the affections excited. Where the insensibility of death reigns, there will be its coldness and inaction, a state less alarming to the subject of it, but indicating no less a defect of spiritual life, than the wildest excursions of the most unbridled imagination. This habit of mind is less frequently an infirmity, than persons would willingly persuade themselves and others: for let the preacher introduce an anecdote, or relate a story, the mind can be instantly roused to attention, or recalled from its excursions; and if every important truth has failed of leaving a trace upon the memory, this is recorded, and remains an indisputable evidence of the weakness and irreverence of the hearer. There is an intimate connection between the attention and memory; and whenever the mind has been strongly and fixedly directed to a subject, an impression will be made which will not quickly fade away. But if the most important and affecting truths are addressed to an inattentive ear, to a wandering mind, or to a pre-occupied imagination, they will leave no more vestige behind them, than the image which is reflected from the mirror, or the track of a ship in the waters, or the path of an arrow in the air. "I have hid thy word within my heart," says the Psalmist, "that I may not sin against thee." Where the heart is deeply engaged with divine truth, it will powerfully sway the understanding, and assist the recollection; and had we a strong delight in heavenly objects, did we receive the truth in love, and mingle it with faith and fervent devotion, the memory would acquire new strength and vigour; and if the impressions made were not indelible, they would at least have some permanency, and the zeal and piety we displayed in our endeavours to retain the truth, would not lose their reward. There are, it must be acknowledged, great numbers of persons, who having never been trained up in habits of attention, nor accustomed to exercise their memory with intellectual and moral subjects, find great difficulty in recalling the discourse of the preacher, and meditating upon the truths they have heard. In such cases, it is possible that the word spoken may have great influence upon the heart, without eminently enriching the memory. The benefit received by a sermon cannot, always, be measured by the quantity of matter that remains in the memory, but rather according to the effect left behind it. Nothing vanishes sooner than lightning, yet it breaks and melts the hardest bodies in its passage through them. No less potent and irresistible is the word of God; "it is quick and powerful;" the spirit of it can dart through the soul; and although it may seem to be a transient flash, yet it can subdue and dissolve the stoutest and the hardest heart, where it leaves but an indistinct impression on the memory. It is related of one, who, returning home from a serious and affecting sermon, highly satisfied with his attendance, was asked what he remembered of it; he replied, 'Truly, I have no distinct recollection of any part of it, but while I was hearing it, it made me resolve to live better than I had ever yet done; and so, by the grace of God, I will.' Here then was a sermon, nearly lost to the memory, but not to the heart and life; like a cutting instrument, the figure of

which may elude the memory, while the impression made by it will be lasting and durable.

9. Sermons must be heard, not merely that we may know our duty, but with an express intention of reducing the truths communicated to us, to practice; or they may stupify the conscience and harden the heart, instead of conducing to religious improvement. We are naturally ignorant of divine things, and have need of instruction; we are naturally corrupt, and have a strong bias to evil; indeed, we are so under the power and dominion of evil principles, as spontaneously to feel and to act as they prescribe. Hence spiritual illumination, the renovation of the mind, the superinducing of a new nature, and consequently of new principles of action, become indispensably necessary, in order to our being qualified for the enjoyments of the heavenly state. The work of regeneration is, indeed, the peculiar office of the Holy Spirit of God; nevertheless, there is an order and a method according to which God is pleased to confer his grace, and if we neglect to employ the means he has instituted, we have no right to expect the supernatural benefits he is willing to bestow.

Religious discourses furnish us with maxims for the conduct of life, and motives to action; they teach us how we ought to feel and act, and excite us to the exercise of suitable dispositions and practice. When we therefore give that attention which is necessary to our clearly apprehending them, and seriously revolve them in the mind till they become familiar to us; when they are, as it were, suggested involuntarily by the several occasions and incidents of human life, so as to influence the feelings and determinations of the soul, they become effective and predominant principles of action. It must be obvious, however, that there is a most important difference between having the mind stored with precepts of religious wisdom, and the operation of those maxims as active and practical principles, so thoroughly wrought into the temper and character, that the person is under the habitual force and influence of them. The state of mind implied in these expressions, is not only different from that acquiescence in the declarations and arguments of the preacher which many very irreligious men do not withhold; but it designs much more than those emotions of fear or of hope, of desire or approbation, or that sympathetic tenderness which the moving representations of a pathetic minister will often excite in the minds of those with whom the effect of the discourse sinks no deeper, but terminates in a mere temporary commotion of the passions. Agitation of soul may be too easily mistaken for change of heart, and tears flowing from the impulse of tumultuous affections, may be falsely supposed to indicate that "godly sorrow which worketh repentance unto salvation." Indeed, where sermons penetrate no farther than the imagination and the memory; when they persuade to a general approbation of evangelical truth, conferring a capacity of talking much and plausibly upon it, and producing an habitual fondness for discussions of the several points of orthodox doctrine; when they excite an insatiable avidity of hearing, and a laborious and eager pursuit after every new and popular preacher; there may exist a tendency towards something good; but such a state of mind is by no means inconsistent with the greatest moral insensibility. Men may talk of divine things and hear of them, till they cease to make any more impression on the heart, than mere speculative truths, which bear no relation to practice and conduct; and where they do not mollify and change the heart, they harden it, until it becomes proof against all exhortation and remonstrance. Where persons have been long accustomed to hear of sin and grace, of the

mercy of God, the love of Christ, the necessity of regeneration, the fearfulness of judgment, the joys of heaven and the horrors of hell, the importance of living "righteously, soberly, and godly, in this present evil world; when they have been used to assent to all these as indubitable and momentous truths, but without seriously and honestly endeavouring to reduce them into principles of conduct, and to employ them as motives to a holy practice; they will not only derive no benefit, but they will become cold and insensible to these things: a familiarity with them will weaken the impression they are calculated to make, and the mind will become stupid and callous, and farther removed from the agency of ordinary means than the soul of the most ignorant and thoughtless sinner.

How awful is the consideration, that the method appointed by divine wisdom and mercy to convert a sinner from the error of his ways, should by his own perverse misuse of it, be the occasion of strengthening his depravity, and confirming him in disobedience, and thus "become a savour of death unto death!" It therefore highly concerns all who have long attended on divine ordinances, to inquire, what has been the practical effect of this privilege? Has religion become a more active principle of conduct, and has it a quicker operation and a more powerful influence on all the feelings, determinations, and actions? Are our good purposes strengthened, and the fear of God increased in our hearts? Is our obedience less partial and constrained, and have we habitually a greater "readiness to every good word and work?" The barren fig-tree had a very promising appearance, its foliage was rich and luxuriant, calculated to attract the eye and excite expectation; but on a closer inspection, it was found to bear nothing but leaves, and was therefore blighted by the curse of our Lord, who taught us, by this most impressive symbolical action, the awful condition of those, who, exhibiting a specious form of evangelical piety, deceive themselves and others, by resting in the use of the means of grace, without "bringing forth fruit unto God."

10. The hearing of sermons should be always accompanied with prayer.

There is no such natural efficacy in any mode of instruction, as to produce a new nature in the soul. The understanding may be enriched, and the affections excited; but the heart cannot be changed by any power less than that which made the world. Indeed, no created being has any power, or energy, but as it is communicated from on high; and even the inspired Apostles were so far from arrogating any honour to themselves on the success of their preaching, that one of the greatest of them hath told us, "that Paul may plant, and Apollos may water, but it is God that giveth the increase." As it is not the great quantity of seed deposited in the ground that renders the harvest abundant; so it is not by the number of sermons we hear, that we must estimate the measure of our knowledge of divine things, and the real improvement of the heart. We must constantly invocate the aid of the Holy Spirit to prepare the mind for the reception of the word, and by the same spirit of prayer we must water the seed that is sown, or rather call down the dew of the divine Spirit, by whose quickening influence alone, life and energy are communicated to it. The duties which are incumbent upon us, in order to our hearing sermons with benefit, are many and laborious: it is "the diligent hand that maketh rich:" we must "mark, learn, and inwardly digest them," nor presume to expect a blessing from God, without the faithful use of all those means which he has appointed in order to our edification. Persons who are in the habit of expecting sermons to operate upon them as a charm, without any active exertions of their own, when charged with

being unprofitable hearers, will plead, that they have no power to render the word effectual. This is true—nor have they power to make the air sustain their life, or food effectual to nourish their bodies; yet they are not indifferent whether they reside in an infectious, or a salubrious atmosphere; and if they are not strengthened by the aliment they take, they will assiduously use the means which are best calculated to procure the benefit it usually confers. All excuses for sin, or for misimprovement of God's mercies to us, founded on our natural inability to do better, derive their origin from some dishonesty and falseness of heart. The subtle operations of self-deceit, may disguise their unfairness from the unhappy subject of it; but it is a delusion of the most dangerous order, discouraging all religious exertion, cherishing hypocrisy, and leading to perdition.

Let us therefore be jealous over ourselves with a godly jealousy, lest after having been "exalted to heaven," by religious privileges, as some of those cities of Judea which enjoyed the blessing of our Saviour's personal ministry, we should like them "be thrust down to hell" for the misimprovement or neglect of them.

G. S.

DIALOGUE OF SIR F. S. AND MR. P.

(Continued from p. 721.)

Mr. P. "I confess I think your mode of explaining the difficulty not irrational. But may it not be presumptuous in us to attempt penetrating into the councils of the Most High?

Sir F. S. "Undoubtedly it may; but to inquire is one thing, to inquire presumptuously is another. I cannot think that there is any part of the divine dispensations on which we may not venture with due caution and humility to exercise our judgment; and in respect to the Bible in particular, I see much more frequently ground for lamenting the absence of a rational examination into its contents, than for dreading the audacity with which such an inquiry might be conducted. If I may venture to propose hints for perusing, to the greatest practical benefit, this holy volume, I would suggest three considerations always to be kept in mind. The first is, that the Holy Scriptures are presented to us as rational creatures, who are not only entitled but obliged to consider the various truths therein declared, in their respective relations to each other, to the visible creation, and the constitution of man, for whose advantage they have been propounded. I mean, that we are not to receive each fact and doctrine simply as matters to be impressed upon our memories, but also as materials on which the curious and discursive faculties of the mind may be profitably exercised. It is to be noted also, as I have before remarked, and the observation is common, that the Scriptures are not scientifically written. The popular sense, therefore, is generally the right one. Unless I am mistaken, this single consideration will go further to reconcile conflicting doctrines than many a heavy volume of polemic divinity; for undoubtedly there are numerous passages which, if measured according to the severest canons of construction, can by no species of torture be so lengthened or contracted as to occupy the same compass with others of their sacred brethren. Yet receive them according to their most obvious meaning, without straining after metaphysical accuracy, and the difficulties vanish. We must likewise be careful to remember that the Bible is not a book of principles and precepts, such as the laws of Solon or the Shastahs in the East, but a collection of tracts written at various times, and for various purposes. The Holy Spirit of God, guiding the sacred penmen, has doubtless so directed their labours, that by the due

application of the understanding to their right comprehension, all men shall find them effectual through his blessing to salvation. But it surely can require little discussion to shew that passages framed for the reproof or edification of the elder Jews, or first converts, must be read in after ages with some respect to the altered situation of the disciple. Let me not be thought desirous to claim any abatement of the law of strict holiness, in favour of a careless and supine generation. The rule, rightly understood, will rather prevent than occasion this dangerous delusion; but the Bible, it is plain, if thus considered, will be read with views and reflections different from what would properly belong to it, if received as a volume of institutes, primarily and expressly composed, for *our* direction in holiness. To exemplify my theory in each of the three particulars above mentioned. What I have observed, as to the rare occurrence of texts upon original sin, may serve as a commentary on the first. Take also the following instance. We find in the New Testament very powerful descriptions of the unbounded happiness or misery reserved for us in the next world; but every thing is given in the general; we have no details. Now, a very little reflection will teach us the wisdom of this. These promises and threats were furnished to persuade men to flee from sin, and lay hold on salvation. It was therefore needful that the revelation should be such as to be really *persuasive*; and that, not to a few converts, but to all mankind. This could not have been secured, so far as we can judge, except by the means adopted. The several classes of men differ so widely in their estimates of happiness and misery; nay, even in the same class, persons vary so much in temper, habits, and inclination; that it seems impossible to draw a detailed picture of the states of bliss or woe to which we are destined, that should have been equally affecting to all. It is evident, for instance, that the happiness anticipated by religious people, of illumination, love, and holiness, would possess no attraction to worldly or sensual men. "What can be the pleasure" (said a young officer to his friend) "of singing Hallelujahs for ever and ever?" Other religions have failed in this particular. The Elysian shades appear, from the best accounts, to have been a very melancholy abode; and indeed Achilles confesses, candidly enough, that he had rather spend his time as the meanest slave upon earth, than as the monarch of those regions. If the poets are to be credited, one must inevitably have died of ennui. The paradise of the Mahometans is obviously fashioned only to please an indolent luxurious people; and I have no doubt, that in the courts of Almamon and Haroun Alraschid, Free-thinking was in fashion. How infinitely would a man of understanding and refinement despise the taste of his prophet! So also in the superstition of the North: think of a beau or petit-maitre carousing in the hall of Valhalla! All these dangers and absurdities are avoided, by the language in which *we* are instructed concerning a future world. That an extremity of woe or felicity awaits us, is distinctly told; but every man is left to form his own estimate of the particular circumstances in which they will consist. Thus the motive is rendered energetic and equal to all *. In respect

* Hence we see how admirably Christianity has provided for a case, which Mr. Hume, in his celebrated essay, entitled the Sceptic, acknowledges to baffle all his skill. 'Whoever considers (says he) without prejudice, the course of human actions, will find, that mankind are almost entirely guided by constitution and temper; and that general maxims have little influence, but so far as they affect our taste or sentiments. If a man have a lively sense of honour and virtue, with moderate passions, his conduct will always be conformable to the rules of morality; or if he depart

to the second particular above noticed, as worthy of attention in perusing the Holy Scriptures, examples crowd upon us in every page. The Prophets and Apostles were any thing but philosophers. They seem even to have been in a plot for puzzling profound polemics. We have apparent contradictions without end. Take the first instances that occur. "* All have sinned and come short of the glory of God; and the whole world lieth in wickedness." "† Hast thou considered my servant Job, a *Prophet*, and an *upright* man; one that feareth God and escheweth evil." "‡ If we say that we have no sin we deceive ourselves, and the truth is not in us: there is none upright among men: there is no man that sinneth not: in many things we all offend." "§ Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot commit sin, because he is born of God. I give thee charge in the sight of God, that thou keep this command, *without spot, unrebukable*, until the appearing of our Lord Jesus." "‖ There is no fear in love; but perfect love casteth out fear, because fear hath torment; he that feareth is not made perfect in love." "¶ And if ye call on the Father, pass the time of your sojourning here in fear, perfecting holiness in the fear of God." "** Abraham believed God, and it was counted to him for righteousness; and to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." "†† Was not Abraham our father justified by works?" "‡‡ Whom he called them he also justified, and whom he justified them he also glorified: grieve not the Holy Spirit whereby ye are sealed unto the day of redemption." §§ "Having dam-

from them, his return will be easy and expeditious. On the other hand, where one is born of so perverse a frame of mind, of so callous and insensible a disposition, as to have no relish for virtue and humanity, no sympathy with his fellow-creatures, no desire of esteem and applause; such an one must be allowed to be entirely incurable, nor is there any remedy in philosophy. For my part, I know not how to address myself to such an one, or by what arguments I should endeavour to reform him. Should I tell him of the inward satisfaction that results from laudable and humane actions, the delicate pleasure of disinterested love and friendship, the lasting enjoyments of a good name, and established character, he might still reply that these were perhaps pleasures to such as were susceptible to them; but that for his part he finds himself of a quite different turn and disposition. I must repeat it; my philosophy affords no remedy in such a case, nor could I do any thing but lament this person's unhappy condition. But then I ask if any other philosophy can afford the remedy?' Surely it is obvious to reply to this question, that the Christian scheme exactly meets the proposed difficulty. The person described is indeed of a very unhappy turn of mind, and prefers the least eligible sources of gratification. But as long as he is a sentient being, he must perceive a difference between pain and pleasure; and as long as he is a rational being, he must wish to obtain the one and avoid the other. It matters not, for the argument, of what elements his summum bonum may be composed. The heaven which he conceives may be such as no wise or good man would aspire to. The place of punishment, which he dreads, may be filled with the most vulgar and incongruous images of terror; Hydras, Harpies, and Chimeras. Still he is capable of feeling, that in order to secure ultimate advantage, of what description it matters not, he must endeavour to restrain his evil dispositions and conform his life to a standard prescribed. This motive the Christian scheme, of infinite, *but indefinite*, rewards and punishments, sufficiently furnishes; and this is all Mr. Hume would ask for.

* Rom. iii. 23; 1 John v. 19.
† Job i. 8.
‡ 1 John i. 8; Micah vii. 1; 1 Kings viii. 46; James iii. 2.
§ 1 John iii. 9; 1 Tim. vi. 14.
‖ 1 John iv. 18.
¶ 1 Pet. i. 17; 2 Cor. vii. 1.
** Rom. iv. 3, 5. †† James ii. 21.
‡‡ Rom. viii. 30; Ephes. iv. 30.
§§ 1 Tim. v. 12; Col. i. 23; Heb. x. 38; Heb. vi. 4, 5, 6; Ephes. iv. 17; v. 7, 8.

nation because they cast off their first faith—to present you holy and unblameable, if ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel which ye have heard. The just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. It is impossible for those, who were once enlightened, and have tasted of the heavenly gifts, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." Numerous other examples might be cited, but these are sufficient. Even in those parts that are most strictly didactic, there is some reason to doubt whether the accurate exposition of abstruse doctrine was the main object. Thus, in the introductory chapters to the Ephesians, much is said, and very explicitly too, on the points of predestination and election; yet there is room for believing, that the Apostle's intention was not so much to instruct the converts in those mysterious matters, as to awaken in their hearts a spirit of more active love and obedience, by representing strongly the *peculiar* mercies vouchsafed to *them*. For mark how he reasons in the latter parts of the Epistle. "This I say therefore, and testify in the Lord, that ye henceforth walk not, *as other Gentiles walk*, in the vanity of their minds. Be not ye therefore partakers with them; for ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light*." So also—but I grow tedious.

Mr. P. "In truth you are rather long—If you proceed thus, I believe, like the old French general, I must ring for my confessor.

Sir F. S. "What, to relieve guard?

Mr. P. "Yes; he was tormented by a prosing pedant, who, after talking for an hour, had only got half through his tale. On the Abbe's arrival, the marshal rose; 'Be so obliging, Sir, to finish your story to that gentleman,' and bowing, left the room. But come; your second point has been very learnedly handled; so now thirdly and lastly.

Sir F. S. "I have more to say, perhaps, than you will hear patiently.

Thirdly, then, I observed, that the Bible is a collection of tracts, written at very different times, and, primarily, for very different ends; and this I say is a consideration never to be lost sight of. Its importance may very easily be shewn. For instance. Some have expressed their surprise, that the doctrine of our immortality, and a state of future rewards and punishments, should be only darkly revealed in the writings of Moses; to which it has been replied, that, when Moses wrote, those truths were so generally received, even by the pagan world, that a more distinct exposition of them was needless. Whether this be a satisfactory explanation of the matter or not, it seems to shew, how a reference to the time and circumstances under which particular books were composed, may explain the proper meaning of passages or remove objections. Thus it may be noted, that the writers of the Epistles but rarely urge that most powerful argument to the conscience of an unbeliever, the vengeance reserved for sinners in a future world. This is perfectly in nature. John the Baptist pressed this topic; 'Flee from the wrath to come.' Our blessed Redeemer frequently enforces it with all the energies of language. The Apostles too, I doubt not, in their sermons to the unconverted Jews and Gentiles, preached 'the terrors of the Lord *.' But their Epistles were directed to assemblies of the

* Eph iv. 17; v. 7, 8.

* See Acts iii. 23; xiii. 40, 41; xvii. 31; xxiv. 25.

faithful, who needed not to be frequently reminded of the dangers from which they had escaped; though their errors and temptations rendered correction, exhortation, and encouragement, abundantly necessary. If this observation be true, the truth is of some moment; for if in our addresses to the world, we omit, earnestly to set before them the wrath of God against sinners, we may by an ill-judged imitation of the best models, waste the most powerful argument for repentance that can be offered. Again; we hear it said sometimes; 'I find my creed in the Gospels, they are enough for me;' with a pretty plain intimation that the Epistles are strange compositions, verging on enthusiasm, and indeed in parts quite incomprehensible. He who really finds, not only his creed, but the pattern of his life in the Gospels, will doubtless walk safely; but no sober and well taught Christian can possibly treat the Epistles lightly. Indeed if we consider *when* and *by whom* they were written, there will appear to be strong reasons for thinking, that they contain the most full and perfect revelation of the will of God, which has been afforded to us. Our blessed Saviour taught an ignorant multitude, who knew little of heavenly things, and for the most part rejected his doctrine. Such an audience was incapable of understanding the mysteries of truth. 'Seeing they saw and did not believe, and hearing they heard, and did not understand.' Even his own Apostles, the companions of his pilgrimage, whom the Father had given him out of the world, he says, at the conclusion of that solemn discourse which he held with them just before his passion. 'These * things have I spoken unto you in proverbs, but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father;' and, 'when the Comforter is come, whom I will send unto you, from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.' Can it be doubted then that the Apostles, by the descent of the Holy Spirit on the day of Pentecost, were instructed in many things of which they were before ignorant; and is it not probable that they communicated this their newly acquired knowledge, more freely and more explicitly, to the Churches they converted, than our blessed Saviour might deem expedient, for the prejudiced or illiterate audience that attended him? 'Therefore leaving the *principles* of the doctrine of Christ, let us go on unto perfection.' I have touched this point lightly, but it well deserves a very full consideration. Let us advert to another topic, which affords an illustration of my principle. Many excellent persons, observing the tenderness of heart which was so prominent a feature in the character of Jesus, and the general spirit of affection and liberality which breathes through the New Testament, are at some loss to reconcile these attractive qualities of the evangelical dispensation with other parts of Scripture. The Mosaic law appears harsh and rigorous, dogmatic in its precepts, and uncompromising and unamiable in its general character. They observe too, that many of the most celebrated saints of the Old Testament were men of severe dispositions; and in particular the vengeance which David so liberally denounces against his enemies, in the Psalms, shocks and disgusts them. With some, indeed, I fear those considerations produce a worse effect, and lead them too easily to indulge in themselves unmortified tempers, and also to deal out their anathemas against worldly men, a little too freely, and too passionately, for their Christian profession. Now, with respect to the more vehement passages in the hymns of David, I would add one observation to those which have frequently been urged.

* John xvi. 25; xv. 27.

It is well known, that the prophet often speaks in the character of God himself. His declarations of wrath on those occasions can require no apology. It is well known also, that in the Hebrew language the future tense and imperative mood are the same, from whence we may fairly conjecture, that the royal psalmist sometimes only predicts the vengeance which he appears to imprecate *. But there is this further circumstance to be noted, that *in David's days* the Church of God was separated from the world by a line the most broad and visible. All who were not within the pale of the Jewish nation, were idolaters, living without God, and in the blasphemous worship of his rivals. David therefore, full of zeal for the true faith, denounced judgments on its open persecutors and opposers. Let us not fancy, that in these days, we can discern with equal distinctness, who are the real enemies of God. All are now professing Christians. The Church is in the wilderness. We cannot conclude with *absolute certainty*, even where there may be strong appearances of an 'evil spirit of unbelief,' that the 'Holy Ghost is wearied with striving,' and 'God has given up these men to a reprobate mind.' Still more cautious should we be of entertaining harsh opinions against persons, who, though zealous according to their knowledge, appear to us from prejudices or misapprehension to be opposing the progress of evangelical truth. St. Paul 'persecuted the Church of Christ;' but, 'he obtained mercy, because he did it ignorantly.' Let us never forget, 'that the way of man is not in himself, but man's goings are of the Lord. His heart deviseth the way, but the Lord directeth his steps.' Perhaps those who seem to be employed in resisting grace are unconsciously aiding in 'the furtherance of the Gospel.' Perhaps too, at the awful day of retribution, some shall be seen, who, though their zeal has been perverse, and their knowledge confined, have, *upon the whole*, better improved the talents intrusted to them, than we who 'think we have the spirit of God.' As to the general character of the old dispensation, against which objections are urged, I confess, I have long been desirous to see the question more profoundly inquired into. I am very unequal myself to this task, but having been led thither by other matters, I shall essay to open the subject pretty largely. It cannot be denied that the dis ..."".....

Here I am sorry to say the manuscript becomes so illegible, that it is impossible to pursue it further. This is the more to be lamented, as our author was about to enter on an interesting field of discussion; and, judging from the faint glimpses that may be caught occasionally, he appears to have handled it with considerable ability. I fear from the defaced and damaged state of the original, it will hardly be practicable to recover any part of it. Should I be so fortunate as to decypher a quantity sufficient to supply me with materials for another communication, I shall have the honour of addressing you again.

R. R.

* See Horne on the Psalms, preface, a work of great piety, as well as extensive theological learning.

MISCELLANEOUS.

REVIEW OF THE REIGN OF GEORGE III.

No. VII.

(Continued from p. 727.)

Sed cantet potius, quam totum pervolet orbem
Audax. JUVENAL vi. 397.

THE new society was indebted for its grandeur and permanent authority, rather to the wise institutions of Laignez and Aquaviva, the two generals who succeeded Loyola, than to the labours of their fanatical founder. Thus Rome was built up to last for ages by the master hands of Numa, Tullus, and Servius; and Mahomet owed the establishment of his empire to the wisdom and vigour of Abubeker, Omar, and Ali. The men who framed that system of polity, under which the Jesuits grew and flourished for more than two centuries, must have been blessed with profound sense, joined to a deep knowledge of human nature. They projected to impose an empire of opinion upon the whole world, over which the Pope should be placed as a nominal Sultan, while the real power resided with the Jesuits his janissaries. Had this plot been laid in the 11th or 13th centuries, and its developement conducted with equal skill and perseverance, Europe might perhaps at this day have still been groaning under the fetters of a spiritual bondage. But the scheme was formed too late. The seeds of true knowledge had taken deep root, and knowledge is the natural enemy of all violent artificial authorities. When the embryo had gained sufficient strength, he burst the shell that confined him. It is however astonishing to consider how great and how lasting was the authority of the Jesuits. The economy by which their strength was raised and governed is wonderfully formed. It is a system of mechanism in which the greatest possible quantity of force is collected, and distributed to the greatest possible advantage. It unites in itself the two contrary principles of liberality and strictness, and they are combined without clashing. By the first the gates of the society were thrown open to all the world. Men of every description were invited to enter. Neither prince nor peasant, drudge or philosopher, was excluded. To be useful, or even willing to be useful, was a sufficient recommendation. Thus talents of every description were drawn together; and this perhaps is the only company, commercial, civil, or religious, of which all mankind might be free at pleasure.

But the internal organization of the society is that part of their polity which has excited the most universal admiration. This was as strict as their external system was liberal. The general of the order was an absolute monarch, and the gradation of ranks was only a gradation in slavery. Each member of the confederation, the instant he entered its pale, resigned all freedom of thought and action. The interests of the body to which he had attached himself superseded every personal feeling. Where he was commanded to go, he went; what he was directed to do, he performed; what he was enjoined to suffer, he endured. The extremity to which this sacrifice of individual pleasure or profit was carried, may be conceived from the persecutions which some of the most distinguished among the Jesuits have suffered from their own fraternity. Petau, the renowned antagonist of Scaliger, was sacrificed to the interests of the society, for the scandal which an heresy imputed to him had occasioned, and died poor and abandoned in the Jesuits college at Paris. A century afterwards, Brumoi and Bougeant (the last of the fathers, says D'Alem-

bert, who had any solid merit) died of chagrin under the weight of those sufferings which the public good required they should undergo. Among the twenty thousand members of which the order latterly consisted, not one was unemployed, not one presumed to change or neglect the office allotted him. Even the meanest talents were under requisition. To use their own expressions, "They had missionaries for the villages, and martyrs for the Indians." That the subordination might be more complete, and the distribution of the general force arranged with all possible skill, every novice who offered himself as a candidate, was obliged to *manifest his conscience* to the superior, laying open his sins, inclinations, and passions. This manifestation was renewed every sixth month during the novitiate, which was a very long one; and, that the scrutiny might in no respect be imperfect, the members were constituted spies upon each other, and bound to disclose every thing of importance. A thorough knowledge was thereby obtained of the talents and dispositions of each individual. Their employments were adapted to their faculties, and (to render the machinery complete) the provincials and heads of the several houses were obliged to transmit regularly, from every quarter of the globe, memorials concerning the parts submitted to their inspection. These were both frequent and minute. Mr. Chalotais has calculated the number of the reports annually sent to Rome, at 6,584. Thus the general was intimately acquainted with the situation and interests of every department. With him all power was deposited. *He administered at will the revenues of the order. He nominated and removed at pleasure every officer.* He assigned to each his task. So perfect a despotism over a large body of men was never before realised. It was said with justice, "The Jesuits are a naked sword, whose hilt is at Rome."

Two other regulations concurred to perfect this singular frame of government. None were permitted to take the vows of final profession till the age of 33. Thus each person, before he became an efficient member of the society, passed through a long novitiate. He did not enter upon his duties till a mature age. His passions were then subdued, his habits formed, his inclinations fixed; and the attractive objects which perhaps at an earlier period might have drawn him back to the world, appeared small and indistinct when seen through the long vista of years which had passed since he resigned them. Before the novitiate expired, an expectant member was engaged beyond all possibility of retreat. Instead of wasting their hours like other monks in long ceremonial offices, and all the mummeries of the Roman worship, the Jesuits gave every moment to the business of active life. They neither prayed nor chanted, and, considering what were to be their practical pursuits, both were very properly omitted. Their enemies said, "The Jesuits cannot sing, for birds of prey never do."

Nor were the maxims of policy which distinguished this celebrated order less remarkable than their constitution. Like that they were at once rigorous and flexible. From the end originally projected, nothing could divert them. They were not to be seduced by hopes, nor terrified by dangers; neither does the prospect or possession of temporal wealth, honours, and authority, appear at any time to have drawn them aside from the great object of their ambition, the imposition of a spiritual yoke upon mankind. But in the pursuit of this end no means were ever scrupled. They were shackled neither by prejudices, superstition, nor real religion. Expediency in its most simple and licentious form was the basis of their morals. The unvaried maxim was, "id honestum quod convenit." Thus they literally be-

came "all things to all men," and uniformly adapted both their principles and practices to the circumstances in which they were placed. It is worthy of remark, that though in some sense the most bigoted of men, their bigotry was of so pliant a nature, that it seems never to have interfered with their interests. That the sources of influence might be multiplied in all directions, their members cultivated every art, whether scientific or mechanical, and entered into every profession, whether honourable or humble. Nothing was despised, nothing neglected, and I know not to whom the Jesuits can be better compared than the Greeks described by the old satyrist.

> Grammaticus, rhetor, geometres, pictor, aliptes,
> Augur, schenobates, medicus, magus omnia novit
> Græculus.
> Viscera magnarum domuum, dominique futuri.

The willingness with which this order of men accommodated themselves to the exigencies of their situation, is peculiarly observable in th system of flexible morality which they attempted to introduce. Like every other support of authority which is not founded on the fixed basis of truth and virtue, it sunk under them at last, and they were crushed in its ruins. The weapons by which they were defeated were undoubtedly taken from their own armoury. Yet during a long series of years they reaped abundant advantages from this contrivance, which was obviously adopted in order to meet the difficulties they had to deal with. The Jesuits, by the activity of their intrigues, had obtained almost exclusive possession of the confessional chair. Into their ears were poured the sins and frailties of kings, ministers, mistresses, grandees, courtiers, and the long train of dignitaries that surround a powerful monarch. Persons of this description are generally greatly straitened by the simple dogmas of Christianity. "Repent and be converted," is to them a hard saying. A more compliant system must to the greater number of such characters always be acceptable. This in Protestant countries is obtained by pretty fairly getting rid of revelation, and substituting in its stead a sort of natural religion of scepticism, which, having no system of morals inseparably annexed to it, may well enough admit opinion as the standard of action. In Catholic kingdoms the matter may be settled with less difficulty. The Bible there being little read is seldom referred to. Its authority is superseded by the traditions of the Church, together with the writings of fathers, doctors, and canonized saints. From such a museum of rarities, what may not be selected? A miracle or accommodating maxim is always ready to serve a turn, and the sinner may go on in his sins, and still think himself a reasonably good Christian. All this the Jesuits knew, and they turned it to excellent account. When they preached that supple casuistry which justified every sensual and voluptuous indulgence, they rightly judged that their lessons would be well pleasing to the ears of monarchs and their mistresses. When they promulged the sophistry which taught that deception was venial at least, and perhaps commendable, how could they doubt the patronage of ministers, courtiers, and intriguing politicians?

Yet the Jesuits forgot not that many would be dissatisfied with the loose drapery of their religion, and for these they provided a more becoming dress. They endeavoured among such to recommend themselves, by the purity of their lives, and sometimes by the austerity of their doctrines. The sermons of Bourdalone were as strict, as the writings of Escobas are licentious.

In general too these fathers, though sufficiently compliant as to immoral practices, were very severe in exacting a strict orthodoxy in opinions.

This was necessary to establish and advance their spiritual supremacy. It was useful also as it supplied a balm to uneasy consciences. "They are (said the Abbe Boileau) a sort of people who lengthen the creed and shorten the decalogue."

The same spirit of accommodation which had been found so advantageous in Europe, was adopted with equal success by the missionaries in foreign parts. These carried thither (as it has been happily enough observed) Christianity for the people, and the profane sciences for grandees and princes. Even their Christianity was of a very versatile kind, and like the Camelion assumed the colour of the region in which it happened to reside. The Apostles of old preached "Jesus Christ and him crucified," nor ever dreamt of tolerating, for the sake of propagating the true faith, a single impurity of the Heathen theology or ritual. The modern emissaries of the Church of Rome had no such difficulties. To obtain an oral profession of the Catholic creed with them was every thing. In China, therefore, they permitted their young converts to retain a reasonable share of the old superstitions, contriving to make the new yoke as mild as possible. In India, during seasons of scarcity, they procured vast numbers of children, which must have been exposed, to be delivered to them. These they baptized, and the work of conversion then went on rapidly. Upon a special occasion, one of the fathers finding Brama in great credit among his flock, produced a pedigree by which it appeared that he himself was descended in the right line from that great progenitor. In America, one of the missionaries in his zeal for the conversion of a native chief, on whom the doctrine and precepts of the Gospel made but little impression, told him that Christ had been a valiant and successful warrior, who in the space of three years had scalped men, women, and children without number. The savage was well disposed to become the disciple of such a master, and was baptized with his whole tribe *. Assisted by such various and insinuating devices, the Jesuits found little difficulty in winning men over to their opinions. Christianity indeed was as little known when they quitted a country as when they entered it. But it was their own authority, and not the authority of Christ they wished to establish. The missionaries from less sacred bodies were in general beat off the field. When the fathers arrived in China, they found seculars and monks of other orders employed in preaching the faith. A rivalry soon commenced, and each party denounced the creed of his enemy as false and heretical. "Indeed, gentlemen, (said the Emperor of China) you take a great deal of trouble in coming so far to preach to us contradictory opinions concerning which you are ready to cut one anothers throats." Yet the Jesuits finally prevailed. They intrigued at court. They talked there, not of religion, but of astronomy and natural philosophy. The Emperor was pleased with their learning, though he had no taste for their theology, and the missionaries who opposed them were by degrees rendered either suspected or contemptible.

I now resume my narrative from the point where I quitted it. At the breaking out of the war of 1756, the Jesuits in France had already become weak and odious. The court was disgusted with their scruples; the philosophers irritated by their clamours; the other religious

* The accommodating practices of the Jesuits in China are matter of general notoriety; their trick for buying young converts in India (a very innocent and even laudable device) is mentioned by Mr. Malthus in his Essay on Population, who quotes the original narrative. The anecdote of the pedigree is (I think) Governor Holwell's. For the ingenious scheme of conversion adopted in America, see letters in reply to Dr. Priestley, by the Archdeacon of St. Albans, p. 150.

orders exasperated by the persecutions which they had suffered themselves, or witnessed in their brethren; the public entirely alienated, and wearied with their long and insolent domination. Nothing was wanting but a reasonable pretext for putting down a sect, which had become for some time unpopular, and was now no longer formidable. An opportunity soon presented itself. The Jesuits carried on a considerable trade with Martinico, and the war occasioned losses, the weight of which would have fallen in part on the society's correspondents at Lyons and Marseilles. These merchants pretended that the Jesuits in France were answerable for the debts of their missionaries in America, and insisted on being indemnified. The claim was resisted. A suit commenced, which was removed by the fathers, in virtue of their privilege, from the provincial parliament to the great chamber at Paris. This measure gave more general notoriety to the dispute; but the Jesuits, to their great mortification, were condemned to pay large sums to the adverse suitors, and prohibited thenceforth from meddling in commercial matters.

This blow was deeply felt by the order, both as its wealth was thereby diminished, and its enemies encouraged to make new attacks. But the proceedings led to still more important and immediate consequences. The questions at issue between the parties gave the magistrates a plausible occasion for demanding to inspect the constitutions of the society. In a luckless hour the Jesuits consented; and their books were produced. The parliament which had always hated them, instantly seized the advantage gained, and determined to effect their destruction. It proceeded to examine these sacred institutes, which had been at all times cautiously concealed, and had never been approved of with the requisite forms. By an arret of the 11th August 1761, the Jesuits were ordered to appear at the end of a year, for judgment on their constitution; and their college was ordained provisionally to be shut up on the 1st of October following.

In the meantime the King of Portugal was assassinated, and Carvalho, the minister of that country, who detested the Jesuits, found means to load them with the odium of this crime. Malagrida, and some others of the order, were charged with advising and absolving the assassins, and having been found guilty perished by the flames*. The rest were banished, or rather driven out with execrations and infamy.

These incidents seemed to accuminate the general hatred to the society, and prepare the way for a similar catastrophe in France. During the year assigned for examining the institutes of this once formidable but falling body, the court repeatedly evinced a disposition to protect them, and particularly suspended that part of the parliamentary arret by which their college should have been closed. The bishops too, being assembled in the metropolis, declared almost unanimously in their favour. But the intended mercy, if mercy were indeed intended, was obstructed by an unforeseen calamity; and if the accounts which are given us may be credited, the Jesuits were at last sacrificed, by a trick of state, to the malice of their enemies. In March 1762, news arrived that Mar-

* Malagrida was burnt by the inquisition for the alledged crime of heresy. His real offence was political; but the wise laws of Portugal not having provided for the capital punishment of a Jesuit, he was handed over to the holy office with proper directions. The fathers appeared on this occasion to have been treated with the most iniquitious cruelty. Their guilt, I believe, was very questionable; yet they were all persecuted without discrimination or pity, robbed of their property, hurried on shipboard and embarked for Italy. The General there having made no provision for receiving them, these hapless victims were left, it is said, literaly to perish with hunger in their vessels.

tinico was captured by the English. The loss both national and private was severe, and a storm of public indignation justly dreaded. The judgment to be pronounced on the Jesuits in the ensuing autumn offered itself very opportunely to divert the feelings of the nation. From that moment the court yielded the society to its fate. They signified without delay to its principal, that nothing remained but to submit to the parliament, and on the 1st of April the lectures at the college were stopped. France perceived that the die was cast. On the 6th of August 1762, the famous arret was pronounced, by which the institute under examination was condemned by the parliament, as contrary to the laws of the state, the obedience due to the sovereign, and the well being of the kingdom. The order of the Jesuits was thereby dissolved, and their effects alienated. The greater part of the parliaments, sooner or later, treated them nearly in the same manner.

Notwithstanding this decree, the Jesuits continued to hover about the court, though no longer dressed in the religious habit. Many thought, perhaps justly, that their re-establishment would yet be effected; and the superior of a seminary, to whom their house for novices was offered, declined accepting it "*for fear of spirits.*" Perhaps the society might have recovered even this last severe blow, had they preserved the same cautious and patient policy which first introduced them to power. But success had rendered them confident, and confidence completed their ruin. An archbishop, indignant that the parliament should dare to dispense with vows contracted before the altar, issued a mandate in favour of the Jesuits. The fathers were accused of having circulated this paper too actively. The parliament took the alarm, and decreed that every Jesuit, whether professor or novice, should within eight days make oath that he renounced the institution or quit the kingdom. For the honour of a body, the integrity of whose moral principles has been severely and justly arraigned, it deserves to be commemorated, that they almost unanimously refused the alternative offered them. Whatever windings and subtilties they might be willing to resort to, for extending the authority of their own order, in which they believed the interests of religion to be concerned, nothing could induce the secularized individuals, of whom the society had been once composed, to accept this violent oath under any mental reservations. The body was false, but the members of it were honest. The Jesuits therefore were ordered to quit the kingdom, and this judgment was rigorously executed on great numbers of them. The sick, the poor, the aged, though incapable alike of plotting or performing evil against the state, were included in the general proscription, and obliged to fly before their persecutors. Some of the parliaments, however, had not pronounced a sentence against the institution, and in certain quarters therefore the Jesuits still subsisted. In order to introduce some rule which should be uniform, a royal edict was soon afterwards promulged, by which the society was formally abolished throughout France, but its members permitted to reside within the kingdom under certain restrictions, not very different from those which were imposed upon the Nonjurors in this country immediately after the revolution.

Thus fell this celebrated order, long favoured, long formidable.

> Ill-weaved ambition, how much art thou shrunk!
> When that this body did contain a spirit,
> A kingdom for it was too small a bound;
> Now none so poor to do thee service.

New forms of men and things have arisen. The magnitude of succeeding concussions has thrown into the shade those events which once agitated all Europe. Near fifty years are elapsed, and the Jesuits are as little thought of as the old sects of the Iconoclasts or Calixtines.

CRITO.

REVIEW OF NEW PUBLICATIONS.

Observations upon the Windward Coast of Africa, the Religion, Character, Customs, &c. of the Natives: with a System upon which they may be civilized, and a Knowledge attained of the Interior of this extraordinary Quarter of the Globe; and upon the Natural and Commercial Resources of the Country, made in the Years 1805 *and* 1806. By Joseph Corry, with an Appendix, containing a Letter to Lord Howick on the most simple and effectual Means of abolishing the Slave Trade. London. Nicol. 1807. 4to. pp. 163. Price 18s.

Africa has become a most interesting subject of speculation to the Christian philosopher. The unprecedented wrongs which she has endured from Europe, the tardy though at length successful struggle which the contemplation of those wrongs has excited, the rapid developement we daily witness of events tending to her complete deliverance from the guilt and degradation of the Slave Trade, and the prospect which has thus been opened to her of emerging from that gloom with which she has been so long invested, and enjoying in the evening of her days a share in those beams of light and mercy which have descended in so large a measure on this more favoured quarter of the globe:—these and a variety of other circumstances have conspired to give importance to every work which formally professes to discuss the subject of African civilization; and still more to a work of so much promise as that before us. We no sooner, therefore, saw the publication of it announced, than we eagerly purchased it; and although it bore in its external appearance some discouraging symptoms of mere book-making, we nevertheless proceeded to the perusal with the hope, that our labour would be rewarded by at least some addition to our scanty stock of information relative to Africa. Our disappointment, however, has been complete. The volume is made up of disjointed and deformed extracts from preceding writers; of trivial incidents; of crude, absurd, and inconsistent reasoning; and of not a few inaccuracies and misstatements; the whole conveyed in very defective language. We should not have deemed it worthy of notice, had we not feared that the title-page might prove as attractive to others as it had done to us; and that having thus obtained readers, the work might also, through the excusable ignorance prevailing on African subjects, obtain a degree of credit to which it has not the slightest pretension. A wish to obviate this effect has determined us to review it at some length.

Mr. Corry appears to have resided on the coast of Africa about seven or eight months. The object which led him thither he has not thought proper to mention: he seems to have even studiously concealed it from his readers. It is therefore the more necessary that we should apprise them that he went to Africa as the agent of a slave-trading house in London. The knowledge of this fact is indispensable to the success of any attempt to ascertain the real value of that gentleman's speculations: we could not therefore persuade ourselves to withhold it from the public. His connection with the Slave Trade may fairly be presumed to communicate a considerable bias to his opinions on African subjects; and thus unhappily circumstanced for forming an impartial judgment, he would labour under the farther misfortune, during his short residence on the coast, of associating chiefly with persons who were engaged in

that traffic, whose perceptions of its enormity had been blunted by use, and who, unrestrained by any very powerful moral principle (a point which may fairly be assumed) would be led by the united influence of self-interest and self-love, to give such a colour to their representations, as might exhibit their own pursuits in a favourable point of view.

We must at the same time do Mr. Corry the justice to say, that he appears, on the whole, to have been as little affected by the serious disadvantages of his situation as could have been expected. At least his moral sensibilities have not been so completely obliterated by his participation in the Slave Trade, as we have known them to be in many other cases. He pleads indeed the cause of that traffic, but he does not insult the taste and the feelings of his readers, by hardily asserting its intrinsic loveliness, or by directly denying its atrocious nature or destructive effects. If he urges its continuance, it is with a *professed* view to its *radical* abolition, and as the means of more effectually securing the ultimate civilization of Africa. This is all very intelligible. Mr. Corry was sufficiently acute to perceive that the cant of *gradual abolitionism* was necessary, in the present state of public opinion, even to his obtaining a patient hearing. But he might also have known that the day of delusion was past; and that the public had learnt, from dear-bought experience, to estimate at their true rate the ostentatious professions, and insidious jargon, of this school.

After having attentively read this quarto volume, we are not aware that we have extracted from it one particle of valuable information, relative to the windward coast of Africa, its religion, customs, &c. which had not been anticipated by the reports of the Sierra Leone Company; or which had not been much more copiously, correctly, and we may add, intelligibly given, by Dr. Winterbottom, at half the expence of the present work, in his perspicuous and interesting "account of the native Africans in the neighbourhood of Sierra Leone." The laborious researches of that traveller seem to have left no gleanings of any value, which Mr. C. in his hasty and superficial survey of the same district of coast, could collect; and whenever he departs from preceding authorities, he is trifling or inaccurate. He tells us, indeed, that Mahomet tolerated polygamy, interdicted wine to his followers, inculcated the necessity of praying five times a day, and, to add sanctity to his doctrines, represented himself as having been visited by the angel Gabriel in the cave of Hera, with much more that is equally novel; but surely Mr. Corry might have obtained and communicated this information at an easier rate than that of a voyage to the Rio Pongas.

We have ventured to intimate, that Mr. Corry, in a great part of his work, appears to us to do little more than exhibit, in a deteriorated form, the information of those who have gone before him. We are by no means unwilling to admit, at the same time, that many facts which have previously been known, may derive a new importance from the character of the person who repeats and confirms them. The testimony of an adverse witness carries with it a strength of conviction which the evidence of a friend must fail in producing. On this ground some of Mr. Corry's statements may be made to serve a valuable purpose. We will briefly advert to a few of this character.

In confirmation of the uniform representations of the Sierra Leone Company and their servants, he declares the river Sierra Leone to be "a position from whence active enterprize may perform its operations throughout an extensive district, and derive the most important advantages;" (p. 3,) and he afterwards admits it to be the best situati n for the establishment of a

presidency, which shall superintend all the British interests on the African coast. (p. 89.) As Mr. Corry has no where given us any satisfactory account of the grounds of this decided preference, we will here quote a passage from a statement made by the Directors of the Sierra Leone Company to a committee of the House of Commons in 1802, which will place the matter in a perspicuous light.

"Having considered," say the directors, "the present state and prospects of the colony under the head of trade, cultivation, and civilization, there remains one view of the subject which ought not to be omitted, viz. *the advantages in a national and political view of maintaining the present settlement at Sierra Leone.* The river Sierra Leone is in many respects an important station to a commercial nation. Its harbour is safe and commodious, and at all times easy of access; while there is no other river for a vast extent of coast, into which ships of large burthen can enter. Wood and water of the best quality are to be procured with very little trouble. It is situated in the vicinity of rivers from whence an abundant supply of rice and fresh provisions may be always drawn; and it is comparatively healthy, as has been proved by the experience of all king's ships which have visited it. The nation which possesses Sierra Leone, may command, to a very considerable degree, the trade of a large part of Africa, and will enjoy a very paramount influence throughout the whole line of coast from Gambia to Cape Palmas. No other situation on the whole coast, from the Mediterranean to the Equator, an extent of not less than 3,600 miles, possesses all these advantages. Should the colony be abandoned, there will be no British station between Gibraltar and the Gold Coast, and no convenient and safe British harbour between the same place and the Cape of Good Hope." Report of the Court of Directors, &c. on the 29th of March, 1804, p. 29.

In speaking of the slave factory of Bance Island, Mr. Corry informs us, that there are 600 Grumettas or free black people attached to it, who were originally slaves to the proprietors, "but from a very humane and wise policy, they have been endowed with certain privileges which rescue them from an absolute state of slavery, and prevent their being sold as slaves, unless they are convicted by the laws and customs of their country of some crime or delinquency." (p. 5.) Now the only error in this statement is, that Mr. Corry has given to his masters, the proprietors of Bance Island, a degree of credit to which they are by no means entitled, in representing the mitigated state of slavery which exists among their people, as the effect, either of their humanity or policy. The privileges which these persons enjoy are the common and imprescriptible right, according to the established usage of Africa, of all who are placed in similar circumstances: they form the known and avowed distinction between grumettas or those who are somewhat erroneously called domestic slaves, and slaves for sale. The proof of this fact may be found in Park and Winterbottom, and also in the evidence taken before the Privy Council and the two Houses of Parliament on the subject of the Slave Trade; and Mr. Corry's statement is no more than a confirmation of the general fact, however he may wish to represent it as peculiar. The case is this: the proprietors of Bance Island required a number of persons to navigate their trading vessels, to act as porters, mechanics, &c. They conceived it to be easier and cheaper to purchase than to hire people for these purposes; and having bought them, and assigned to them their different employments, the persons thus employed (without the necessity of any farther concurrence on the part of their masters) immediately became invested with the privileges which Mr. Corry truly states to belong to them. And of these a master cannot deprive them, if they are guilty of no crime subjecting them to transportation; unless recourse be had to some of those perversions of justice which constitute, on this part of the African coast, even according to Mr. Corry, a fruitful source of the Slave Trade.

"Among these people" (the Bance Island grumettas) observes Mr. Corry, "are artizans in various branches, viz. smiths, carpenters, joiners, masons, &c. under the superintendance of Europeans in their different trades, who for ingenuity and adroitness in their respective capacities, would deserve the approbation even of the connoisseur in these arts; while in many other instances, they discover a genius of the most intelligent character, and a decency in their dress and manners distinguished from that among the surrounding tribes." (p. 5.)

In another place he states emulation to be "a powerful passion in the character of the African, for in every effort he discovers a strong spirit of competition." (p. 82.)

Yet there are those who will affirm, that the attempt to civilize the natives of Africa is visionary and impracticable!

Mr. Corry admits, that in Africa crimes are rare, but that accusations, particularly for the imaginary crime of witchcraft, are often used to procure slaves (p. 74); and that in case of conviction, not only the accused person, if he survives the poisonous ordeal which is applied as the test of guilt, but his whole family, are sold for slaves (p. 71.) Yet Mr. Corry is the friend and advocate of the Slave Trade!

The opprobrious fact that the inhabitants of the African sea-coast are more ferocious, barbarous and deceitful, and less numerous in population (p. 33) "than those more remote and *insular* *," (p. 20) is admitted by Mr. Corry; though he endeavours to neutralize the obvious inference which may be drawn from it to the prejudice of the Slave Trade, by affirming, with no small hardihood, that the case of Africa, in this respect, does not differ from what is universally experienced in other countries. The cure which he very ingeniously proposes to apply to this evil, is a prolongation of the Slave Trade. But he surely ought to have produced some evidence of its humanizing power, to justify the adoption of his proposal.

Mr. Corry's testimony is still more material in another view: it furnishes the most direct and unequivocal confirmation of all that the enemies of the Slave Trade have asserted, with respect to the agricultural and commercial capacities of the African continent. "The Gambia," he says, "for variety of natural productions, is perhaps not to be excelled by any other in the world, only requiring the hand of industry and intelligence to fertilize and unfold." (p. 12.) He afterwards enumerates, among the productions of Africa, rice, yams, cassada, Indian corn, millet, sugar-canes, coffee, dyes of great variety, cotton, silk cotton, pepper of different kinds, palm-oil, castor-oil, wax, raw hides, ivory, gold-dust, valuable timber of various descriptions, &c. &c. The lands on the banks of the Gambia, Rio Grande, Rio Nunez, Rio Pongas, Sierra Leone, Sherbro, &c. he affirms to be fertile; and he states them to abound with the greatest variety of the most lucrative and rare objects of commercial pursuit. And yet, strange to tell, he recommends as the most effectual means of developing the faculties of Africa, that the exportation of her inhabitants, and all the enormities to which that exportation gives birth, should continue to receive the sanction of the British legislature!

Here it may be worth our while to stop for a few minutes, in order to consider the arguments by which this writer appears to have persuaded himself into a belief, and by which he hopes to convince others, that the Slave Trade ought not immediately to cease. His arguments are now indeed of no moment as they affect the question, whether the trade shall or shall not be abolished; but it may nevertheless be of some use to vindicate that measure from the objections which continue

* We presume that Mr. Corry uses this term as synonimous with *inland*.

to be brought against it, and to shew that they are wholly unfounded.

Some of Mr. Corry's objections are thus stated:

"From authority I cannot doubt, I am persuaded, that when slaves have been redundant, human sacrifices have been offered to the manes of their favourite chiefs and princes. This horrid custom, which is even extended, in many of the districts of Africa, to the productions of the earth, is a most serious subject to contemplate, and a feature of barbarism pregnant with melancholy consequences, to that class of beings whom a late legislative act has abandoned to contingencies, and the uncontrolled power and avarice of other nations." (p. 51.)

What the melancholy consequences are which Mr. Corry conceives to result from extending the horrid custom of human sacrifices to the productions of the earth, he does not condescend to explain, and we must leave it to the ingenuity of our readers to discover.

That human sacrifices are practised in particular districts of Africa, we are willing to admit, although the accounts given of them have probably been exaggerated. In Dahomey and Ashantee, for example, kingdoms lying to the north of that line of coast which extends from Cape Three Points to Benin, it appears, from the testimony of several persons who have visited them, that at certain annual festivals, human victims are sacrificed by the King to the manes of his ancestors. It is very remarkable, however, that these sacrifices are stated to have taken place while the Slave Trade was in its full vigour, and sometimes in the actual presence of the slave traders who narrate the transactions, and who would have been willing to pay the full price for the victims, had the King consented to change their destination from death to slavery. In a speech, which Mr. Dalzell, the historian of Dahomey, puts into the mouth of the King of that country, he is made, with a singular disregard to the main object for which Mr. Dalzell appears to have written his book, to declare, that the state of the Slave Trade has no influence on the number of persons who may be sacrificed; and that no pecuniary consideration would be of any avail in preventing the sacrifice. Here then we have a satisfactory proof of the impotence of the Slave Trade in lessening the extent of this evil; while on the other hand we may fairly presume that this horrid traffic, by perpetuating the barbarism, and stimulating the ferocity of the natives, is a great, if not the principal, obstacle to the success of any attempts to diminish it.

But Mr. Corry's reasoning, let it be remembered, applies, not to Dahomey or Ashantee, of which he knows nothing, but to the windward coast of Africa. There, he affirms, from what he calls "undoubted authority," that "when slaves have been redundant, human sacrifices have been offered." Why did he not produce this authority? He must have been aware that the entire stream of evidence, from the first agitation of this momentous question to the present day, has been against the existence of human sacrifices on the windward coast. In the year 1799, a bill was before parliament for abolishing the Slave Trade in this very district. Persons who had resided there for years were called to give evidence on this occasion, and their evidence went to disprove the fact of which Mr. Corry is so confident. Nay, it then appeared, that a few years before, on the breaking out of the revolutionary war, the Slave Trade on the coast had been almost entirely suspended, and that in consequence there had been a great redundancy of slaves. Instead, however, of being sacrificed, many of them were put to work, and as Mr. Park also admits, incorporated among the grumettas, and thus were no longer liable to be sold, but became possessed of all the privileges which Mr.

Corry states to be the happy lot of the Bance Island slaves.

It was the more necessary that Mr. Corry should produce his authority for the fact which he here asserts to have happened, because it is made the great ground of his argument in favour of the humanity of the Slave Trade. But even if his statement were true, as it is most unquestionably false*, it would afford no palliation of the Slave Trade. For to what is the redundancy of slaves at any particular period to be attributed, but to the variations in the European demand? Let that demand cease, and the manufactory of slaves to meet it will also cease.

But is there not room to apprehend that the slaves who may be brought from the interior to the coast, in the hope of a market, will be massacred when found to be no longer saleable? We are authorized by the concurrent testimony already alluded to, of Mr. Park, and of the gentlemen examined before the House of Lords in 1799, to affirm that no such massacre would take place. In the year 1792 the Slave Trade was at its height: nearly 80,000 slaves were carried from the coast in that year. The war with France occasioned a sudden and almost entire cessation of this trade for about a year and a half. Many slaves, during the first part of that period, were brought from the interior, but it did not appear that even one of them was put to death†. They were purchased at reduced prices, and employed in the cultivation of rice or in the manufacture of salt. And it was admitted that one effect of the absence of slave ships from the coast, was a cessation of those predatory wars, which had furnished a large part of the supply of slaves. (See evidence before the House of Lords in 1799.)

Mr. Corry wishes to insinuate, p. 73, that the Slave Trade did little more than rid Africa of her convicts; and that as the number of executions and transportations from the United Kingdom is greater in proportion to its population, than the number of slaves exported from Africa; humanity may be greatly consoled by this consideration. He himself however admits in the very next page, that "accusations are *often* used to procure slaves;" that "the alleged crime of witchcraft is a *common* means by which the chiefs increase their accusations, and consequently the number of their slaves;" and that "the crimes by which the chiefs obtain the condemnation and disposal of their subjects, are nearly all imaginary." p. 74‡. What is the particular character of Mr. Corry's humanity which can derive consolation from a trade pregnant with such effects we will not pretend to say; but for ourselves we confess that we are incapable of extracting comfort from any such source, nor do we envy the process by which the art of doing so must have been attained.

The reader will perceive that one of the objections made by Mr. Corry to the abolition of the Slave Trade, arises from the misery which will be occasioned to the wretched African, by our abandoning him to the unregulated avarice of other nations. We confess that we can give Mr. Corry no credit for this affected commiseration. Whatever force there may have been, however, in the objection, at an earlier period of the discussion, is now re-

* How did it happen that this horrid custom should have wholly escaped the intelligent researches of Dr. Winterbottom, and the extensive observation of Mr. Park?

† Many intelligent slave traders resided on the coast during the whole of this period, who would eagerly have laid hold of any such occurrence, as favouring their cause; but no instance of the kind has ever been brought forward by them.

‡ See also p. 49. Mr. Corry there states his passing through a remarkably fertile country, but he adds, "amidst this animating landscape we beheld deserted villages, ravaged by the ferocious hand of man, and all the traces of barbarous devastation."

moved; there being, at the present moment, no nation which can engage in the Slave Trade which Great Britian and America have consented to abandon. It is unnecessary therefore to dwell on this point.

Another of Mr. Corry's arguments in favour of the Slave Trade is drawn from the unwillingness of the negro slaves in the West Indies to return to Africa (p. 114.) But what does this prove, even on his own shewing, but their unwillingness to burst the bonds which they have formed in their new situation, for the desperate chance of retracing their steps to their native village, attended as that chance would be with the almost certain peril of becoming a second time the prey of the incendiary, or the kidnapper, and again encountering "the deathful horrors of a slave ship's hold," the humiliation and terror of a negro-sale, with the possibility of a servitude still more oppressive than that to which they are now doomed?

Mr. Corry appears to have admitted into his mind the singular idea, that our true policy with respect to Africa, is first to civilize her, and then, by means of this civilization, to abolish the Slave Trade. He does not seem to comprehend, what his own book abundantly proves, that this very trade has been the great obstacle to the civilization of Africa. By the adoption of his ingenious expedient, therefore, the perpetuity of the Slave Trade would be secured; and notwithstanding all Mr. C.'s professions of humanity, we are by no means clear that this was not a consummation which he devoutly wished.

As it might be expected from an advocate of the Slave Trade, Mr. Corry takes great pains to depreciate the labours of the Sierra Leone Company, and to impress on the minds of his readers an idea of their folly and improvidence, and of the incapacity of those whom they employ to fulfil their benevolent designs. The great proof, however, which he adduces of their want of wisdom, is that they did not "employ their funds in the established commerce of the country," and, having "purchased slaves from as wide an extent as was practicable," that they did not employ them in that capacity, p. 128. In short, they ought, according to Mr. Corry's convenient code of morals, (by which, as he profoundly remarks, even virtue itself must modify to its standard many considerations of moral evil, more particularly in a political point of view, that it may the more effectually establish its principles," p. 75,) to have themselves engaged, on a great scale, in the very practices which in others they condemned as in the highest degree flagitious. Mr. Corry has not condescended to tell us with what consistency this company could come before the legislature of their country, and urge, on moral and religious grounds, the extinction of this horrid traffic, if they themselves were adding to its horrors, and fattening on the misery of its wretched victims. They might have talked indeed with Mr. Corry of gradual abolition, and in this the best friends of the Slave Trade would gladly have joined them; but would they have thereby contributed to the abolition of the Slave Trade? On the contrary, from their conduct that trade would have derived a sanction which, perhaps might have rendered it perpetual. Let Mr. Corry read the report made by the Directors of this company to the proprietors in 1794, wherein they detail the dreadful aggravations of guilt and wretchedness, which were found, on a closer inspection, to attend the Slave Trade, and then let him say whether even his system of morality could supply a justification of their conduct, which would satisfy any man of honour and conscience, had they, with such facts before them, polluted themselves with the touch of this trade of infamy and blood. Does Mr. Corry imagine that they would have risen in the estimation of the pub-

lic, by first admitting the "abominable" nature of the evils attendant on the Slave Trade, and then gravely pleading for its prolongation? Would not the language of real feeling and humanity (we say nothing of conscience and rectitude) have been this? "Tell me not of the good I may possibly effect by embarking in this trade. Tell me not of the evil I may possibly prevent. To me no evil can be so great as that of lending my countenance to fraud, rapine, and murder; as that of myself instigating their perpetration, and sharing in their profits." Thus spoke and thought the proprietors of the Sierra Leone Company, and in this spirit did their servants act: and they have at length attained the reward of their consistency. The increasing light which, through their means, has been shed on the real nature of the Slave Trade, and on the capabilities of Africa, has had its effect with the public and with parliament; and that effect has suffered no diminution from even a momentary suspicion of their having been actuated by sinister motives. They have lost, indeed, the money which they subscribed, but they have gained their end, and they have gained it with unblemished reputation. They have lived to see the downfal of the Slave Trade. They have lived long enough to lay a foundation for the improvement of Africa, on which, under the fostering care of the British Government and the African Institution, and above all, under the Divine Blessing, a permanent, extensive, and guiltless structure of happiness and prosperity is likely, as we trust, to be speedily erected.

That the Sierra Leone Company have failed in some of their objects, has been fully admitted in their own reports, where they have stated with openness and precision, the causes of that failure; causes very different from those which Mr. Corry would assign. They have failed, according to this writer, chiefly because they exercised a fastidious squeamishness with respect to the Slave Trade. He likewise, *without proof, and we believe contrary to the fact,* traces their misfortunes in part to "a want of unanimity," and to the "anarchy and confusion which distracted their councils." (p. 7.) Neglect and improvidence are also heavily charged against those who were intrusted with the management of their affairs. (p. 76, &c.) Nothing is obviously more easy than to account for a want of success in any given instance, by such allegations as these, especially if the prudent caution of Mr. Corry be observed. That gentleman, in bringing forward his accusations, has, for the most part, wisely confined himself to general assertions, the inaccuracy of which it must always be difficult to expose. The credit however which is due to such assertions, may be very fairly estimated from the correctness of those particular facts which he selects from the mass of evidence before him, with a view to give force and validity to his conclusions. Of such facts, indeed, Mr. Corry has been very sparing: we have been able to note only ONE in the whole compass of this volume, while page after page is filled with vague and indefinite abuse. This *one* fact we feel it to be our duty to lay before our readers. Mr. Corry, after remarking that the position and extensive influence of the Foolah nation entitle their King to a high consideration in any scheme for an establishment on the coast, thus proceeds:

"So impressed was this chief of the beneficial advantages to be derived from agriculture, that he tendered land, cattle, men, &c. to the agents of the Sierra Leone Company, only requesting from them in return a delegated superintendance; but, strange to tell, this disposition was not cultivated nor improved; nor was the further offer of the King of Laby, and his high priest, to place their sons under the protection of the Company, to be sent to England and educated. A more important step could not have been taken to attain the object of the Directors, than this of attaching the Foolah nation to their interest." (p. 94.)

And in another place he affirms

that the King of the Foolahs was strangely and unaccountably neglected by the Sierra Leone agents. (p. 57.)

Now we will venture to assert, notwithstanding the confidence which Mr. Corry claims to be due to his personal observations and inquiries, (p. viii.) that the whole of this statement is not only unfair, but absolutely untrue. We proceed to the proof.

The colony of Sierra Leone was begun in March 1792. The colonists had then to clear away the thick woods which covered the surface of the earth, descending to the very banks of the river, before they could find room even to pitch their tents. The ill health in which many of them had landed, in consequence of the prevalence of an epidemic fever on shipboard, became almost universal, as the rainy season advanced*, and the labour necessary for securing proper accommodation for about 1,200 persons was necessarily suspended for many months. The whole of the year 1793 was occupied in providing for the wants of the colony, by the erection of houses, the allotment of lands, and the encouragement of agriculture; and in exploring the resources of the neighbouring rivers. The Foolah nation appears to have become an early object of the attention of the Company's government. In the month of January 1794, a deputation was sent to the King of that country, consisting of two of the most intelligent servants of the Company, who carried with them suitable presents, and were instructed to pursue every practicable expedient for acquiring the good opinion and confidence of the Foolah King, and for opening a commercial communication with his people. It would be impossible, in the compass of an ordinary review, to give our readers a particular account of the incidents which occurred in the course of this expedition. Suffice it to say, that after overcoming a variety of obstacles, and travelling on foot upwards of 300 miles inland, the travellers arrived at Teembo, the capital of Footah †, a town containing 8,000 inhabitants, and bearing marks of civilization, far superior to any thing which had previously been seen upon the coast. Al Imamé Sadoo, the King, received the strangers very graciously; and they had many opportunities of putting him, and the chiefs who formed his court, in complete possession of the views of the Sierra Leone Company. So much pleased was this intelligent Monarch with the communications which were made to him, and so anxious was he to improve the intercourse which had thus been opened, that he ordered three of his chiefs to attend the Company's officers to Sierra Leone, in order to arrange with the Governor the necessary steps for establishing a convenient entrepôt, at which the ivory, cattle, rice, and other produce of Footah might be exchanged for the merchandize of Europe. A guard of 500 men conducted them to the sea coast. The travellers, accompanied by the Foolah chiefs, arrived at Sierra Leone in May or June 1794; and every thing having been settled to the mutual satisfaction of the parties, two of those chiefs returned to Teembo: the third remained at the colony. One of the points agreed upon was, that at the termination of the rainy season, the Company should establish a factory in the Rio Pongas, to which the Foolahs might bring their produce: and the King was so dissatisfied with the slave traders, as to express an intention of forbidding his subjects to trade with them in future. It was also fully understood, that a

* The periodical rains begin to fall in April, but it is the latter end of May before they become intense. They begin to relax in September, and cease entirely in October.

† Footah is the name of the country inhabited by this nation of Foolahs, and is supposed to occupy a space of about 200 miles from East to West, and about 160 from North to South.

son of the King, and the sons of several other chiefs, including the chief of Laby, would be placed under the Governor's care, in order to their being sent to England for education. Thus stood matters, when in September 1794 a French squadron attacked the colony, destroyed the Company's warehouses and shipping, and deprived their servants of the means of carrying on any commercial operations until fresh supplies of goods should arrive from England. No sooner, however, had the colony recovered from this blow (indeed within six or seven months of its occurrence) than the requisite measures were taken for establishing the proposed factory in the Rio Pongas. The European slave traders, resident in that river, used their combined power and influence, first to prevent the formation of the establishment, and afterwards to render it abortive. They laboured to induce the chiefs to refuse the Company a spot of land on which to erect their buildings; and failing in this design, they afterwards endeavoured, but with similar success, to instigate the natives to destroy and plunder the factory. All means were used to infuse prejudices against the Company into the minds of the Foolahs, as well as of the natives (the Soosoos) among whom the factory was fixed; and it appeared that persons were even employed to waylay and murder, or kidnap the Foolahs who were on their way to the factory with produce. These expedients, not to mention others which were resorted to with the same view, necessarily tended to interrupt, and even to prevent a commercial intercourse with the Foolahs. (See evidence, House of Lords, 1799.)

Nor was this the only step which was taken by the Sierra Leone Company's agents, with a view to improve those prospects of benefit to Africa which the mission to Teembo had opened. A number of settlers, consisting of not fewer than fifteen or sixteen persons, some of them husbandmen, and some of them mechanics, were induced to come from England, bringing with them the necessary tools, implements of husbandry, &c. in order to form an agricultural settlement in the Foolah country, under the promised protection of the King. When they reached the coast, however, and had a nearer view of the difficulties of the undertaking, they were deterred from executing their purpose, partly by a dread of the climate, and partly by apprehensions, which were excited in their minds by those who, like Mr. Corry, were friendly to the Slave Trade, and unfriendly to the Company. The event, it must be admitted, proved that those apprehensions were not altogether vain. A civil commotion broke out soon after among the Foolahs, in which the King, whose offer Mr. Corry accuses the Company of neglecting, was killed, and the person who seized the vacant throne, though he still professed himself friendly to the Company, yet did not consider himself to be bound by the promises of his predecessor, and certainly manifested no disposition to fulfil them, but a disposition, on the contrary, to give the usual encouragement to the Slave Trade. Even with respect to the Foolah youths, who were to have been educated in England, an application was made for them, while Al Imamé Sadoo was still alive. The Foolah chief, who had been left at the colony, was sent to Teembo with a request, that they might be allowed to accompany him on his return. The application, however, was refused, on the alleged ground of the danger to which they would be exposed in crossing the sea, while the war between Great Britain and France continued. Indeed, it would have seemed, to a less prejudiced observer than Mr. Corry, hardly probable, considering the pains which were employed by the Company's servants abroad, to induce the African chiefs to send

their children to England for education, (and employed successfully, about twenty having been sent over,) that any opportunity of obtaining the charge of educating these Foolah youths should have been neglected.

After this detail, it would be impertinent to point out the want of truth, which belongs to this solitary exemplification of Mr. Corry's general charges. We may fairly say, however, *Ex uno disce omnes.*

In a similar spirit are conceived almost all Mr. Corry's remarks with respect to this Company. He attributes their want of success, not to the unexpected prolongation, and counteracting effects, of the Slave Trade, whose agents were busied, in every direction, in stirring up disaffection within the colony, and hostility without; seducing the Company's servants, and the settlers from their allegiance; misrepresenting the Company's views, and misconstruing their conduct;—not to the war with France, which during the first ten years of the Company's existence, aggravated their difficulties, obstructed their commerce, and led to the capture of their ships, the destruction of their colony, and almost to the annihilation of their capital;—not to the necessity under which they were laid of defraying, with a capital thus reduced in less than three years to one third of its original amount, all those civil and military expenses, which, in every other case, have been defrayed by the parent state;—not in short to any of the causes which really contributed to impede their progress;—but to their not buying slaves; to their not employing slaves; and to some other circumstances, which had no existence, but in the fertile imagination of Mr. Corry.

All he has said for example, on the subject of distracted councils, we believe to be equally unfounded with his statement respecting the Foolah King. He strangely blunders likewise in supposing, that the Company's object was to destroy *slavery* in Africa. They entertained no such romantic idea. The *Slave Trade*, carried on by Europeans to the coast of Africa, was the object of their hostility. The civil institutions of that country, they wisely conceived, must be left to feel the silent influence of progressive civilization. Mr. Corry further wishes his readers to believe, that the Sierra Leone Company expected to improve the condition of Africa, not by means of agriculture, commerce *, and the arts of civilized life; but by the fulminations of zealots, and theoretical speculators: and then he proceeds to talk very learnedly of hypocritical grimace, enthusiasm, &c. &c. p. 78.

Every intelligent reader will feel, that the value of such denunciations as these must greatly depend on the character of the individual who utters them. When we hear a man of dissipated habits, stigmatize another as a methodist and enthusiast, we are apt to conclude, that the person so stigmatized is probably a member of the Society for the Suppression of Vice. If the reproachful terms should be used by a mere formalist, we should naturally regard the object of his hostility as one, who might not only unite in suppressing vice, but who might be soberly engaged in pursuing christian holiness. And it is only when we are satisfied that the person, who uses these terms, is not only a man of moderation, but pious and intelligent, that we are induced to give him credit for their appropriate application. If we judge of Mr.

* So fully persuaded were the Company of the benefits to be derived to Africa, from the prosecution of a commerce in her natural productions, that they continued to prosecute it, under the immense disadvantage of a competition with the slave traders, who, by the very circumstance of their dealing in slaves, were enabled to carry on a trade in produce at less expense than others; until their funds were no longer adequate to the object.

Corry's vague charges of enthusiasm, hypocritical grimace, &c. by similar rules, we shall not feel any strong inclination, at least on his evidence, to condemn the Sierra Leone Company, or their servants, of erring in this respect. That man is little likely to appreciate, at their fair worth, the religious principles, and moral conduct of others, who while he prates and vapours about "christian principles, humanity and justice," (p. 53.) can unblushingly record the following incident.

"At St. Jago, a black officer conducted us to the Governor, who received us with politeness, and gave us an invitation to dinner. The town and garrison were quite in a state of activity and bustle; an officer of high rank, and long residence among them, had just paid the debt of nature, and his body was laid in state in the chapel, in all his paraphernalia. The greater part of the monks, from the monastery of St. Jago, were assembled on this occasion, to sing requiems for his soul; and the scene was truly solemn, and impressive. We met these ministers of religion at dinner, but how changed from that gravity of demeanour, which distinguished them in their acts of external worship. The Governor's excellent Madeira was taken in the most genuine spirit of devotion, accompanied by fervent exclamations upon its excellent qualities. Upon perceiving this holy fervency in the pious fraternity, we plied them closely, and frequently joined them in flowing bumpers, until their ardour began to sink into brutal stupidity, and the morning's hymns were changed into revelry and bacchanalian roar. When we came ashore the next morning, we were highly entertained with the anecdotes related to us of the pranks performed during the night by the convivial priests, many of whom were unable to fulfil the duties of the altar, at the usual hour of prayer." P. 25.

Mr. Corry ventures to affirm, that the capital of the Sierra Leone Company has been "*unhappily expended without effect.*" That it has been expended is true, but certainly not without effects, which will appear in the eye both of political wisdom, and of enlightened humanity, to afford an ample return for the expenditure. We are aware that to politicians and philanthropists of Mr. Corry's school, these effects may appear trivial and unimportant. But we make our appeal to less partial judges; we make our appeal to the unsophisticated feelings of the public at large, while we ask, if it be nothing to have even conceived those plans of beneficence, which led to the institution of this interesting colony; and much more to have continued to pursue them for so many years, in the face of obloquy and ridicule, opposition and discouragement, loss and disappointment, calamities which would have been deemed sufficient to shake the constancy of the most resolute, and ingratitude which must have exhausted benevolence less ardent and persevering than that of the persons in question? Is it nothing to have contributed so largely as they have done to drag the Slave Trade into the light of day, and to reveal it in the view of a hesitating legislature, in all its hideousness, deformity, and guilt? Is it nothing to have detected and exposed the artifices and misrepresentations, by which the actors in this horrid tragedy, and their abettors, laboured to delude the ignorant multitude? Is it nothing to have proved beyond the reach of farther controversy, that the intellectual powers of the African are on a level with those of his oppressors; that he is capable of comprehending and fulfilling every civil and social obligation; and that he can feel, in all their force and potency, those considerations by which Christianity raises the views of its votaries above "this visible diurnal sphere," and gives him a reversionary interest in the glories of heaven? Is it nothing to have communicated the benefits flowing from a knowledge of letters, and from Christian instruction, to hundreds of negroes, on the coast of Africa; and by a careful education in this country, to have elevated the character of several of the children of Afri-

can chiefs, and directed their minds to objects of the very first importance to their brethren, both in a civil and religious view? Is it nothing to have ascertained that the cultivation of every valuable article of tropical export may be introduced into Africa; that negroes, in a state of freedom, are susceptible of those motives to industry and laborious exertion which influence white men; and that many African chiefs are sufficiently enlightened to comprehend, and sufficiently patriotic to encourage, schemes of improvement? Is it nothing to have demonstrated, that negroes may be governed by the same mild laws which are found consistent with the maintenance of rational liberty, even in this kingdom; nay, that they may be safely, and advantageously entrusted with the administration of those laws, not only as jurors, but as judicial assessors? Is it nothing to have retrieved the credit of the British, we may add, of the Christian name, on the continent of Africa, and to have convinced its inhabitants, "that benevolence and good faith may really reside under a white complexion; and that there are Englishmen, who, far from kidnapping the merchant or labourer who puts himself in their power, desire nothing but his improvement and happiness *?" And, to bring our questions to a conclusion, is it nothing to have established, in a centrical part of Africa, a colony provided with copious means both of defence and subsistence, which may serve as an emporium of commerce, a school of industry, and a fountain of knowledge, civilization, and religious light, to the inhabitants of that continent; and which, in no long time may richly repay to Britain, every benefit she can bestow, by opening a wide and continually encreasing mart for those manufactures, and that commerce, which the inveterate hostility of Bonaparte has excluded from their ancient channels†? We cannot admire the structure of that man's mind, who does not feel the magnitude of these effects, or who can, for one moment, put them in competition with the pecuniary sacrifices, which have been incurred for their attainment.

We must now hasten to close this review; but we think it proper, first, to recur to a point which has been already noticed, we mean the author's style of composition.

Where Mr. Corry confines himself to simple narration, and does not affect fine writing, we meet with comparatively little to provoke criticism; but whenever he aims at discrimination, or attempts to be argumentative or impressive, he generally becomes trifling, absurd, or bombastic; and one or two happy specimens of the figure of speech, vulgarly called nonsense, might be produced from his pages.

"It is from females alone that man derives his highest happiness in this life; and, in all situations to which he is exposed, they are the *assuasive* agents, by whom his sorrows are soothed, his sufferings alleviated, and his griefs subdued; while compassion is their prominent characteristic, and sympathy a leading principle of their minds." P. 19.

"Sierra Leone is a central situation, from whence *evolution* is to proceed with requisite facility." P. 21.

"The nations upon the windward coast are in general little influenced by belief in their actions." (Belief of what?) "They are extremely jealous of white men, designing, ferocious, and cowardly; but there are, notwithstanding, a great variety of localities existing among them, and it will be found, that their climate and habits are closely assimilated." P. 63.

"Notwithstanding the *cunning* and *dissimulation* which characterizes (characterize) these people, they are *generous*, *open*, and hospitable." P. 96.

"They" (i. e. the Sierra Leone Company,) "should have employed them," (purchased slaves gradually manumitted,)

* See Report of the African Institution, printed by Phillips, George Yard, Lombard Street, p. 54, where this subject is ably, and largely discussed.

† Ibid, p. 52 and 62.

"as the agents to their tribe, to make known to them the arcana of wealth in their country, dormant through hereditary barbarism and superstitious idolatry." P. 127.

"Thus may the long seclusion of the African from the light of truth and revealed religion be annihilated, his inveterate jealousy allayed, his nature regenerated, and his barbarism fall before the emanations of enlightened existence." P. 83.

Of this last passage, the author appears to be so enamoured, that he repeats it again, almost verbatim, p. 129.

It is, perhaps, scarcely worth while to remark, that Mr. Corry speaks of lions and tigers, as among the animals of Sierra Leone and its vicinity, although no trace has been discovered of their ever having existed in that district, and certainly none are to be found there at present. His map very properly makes the island of Bananas to lie about ten leagues to the southward of Sierra Leone, but his plate places them in relative situations, which are wholly irreconcileable with this position.

We have not given any abstract of Mr. Corry's plan for the civilization of Africa, both because it would occupy too much space to examine all the heterogeneous propositions of which it is composed, and because whatever there is in it deserving of attention will be found either in our review of Mr. Wilberforce's letter to his Constituents, (Number for April, p. 260.) or in the report of the African Institution already referred to.

We trust that our readers will excuse the length into which we have gone in this article, as it appeared to be important, at the present moment, to prevent misconception on the subject of which it treats.

A Letter to the Chairman of the East India Company, on the Danger of interfering in the Religious Opinions of the Natives of India; and on the Views of the British and Foreign Bible Society, as directed to India. By THOMAS TWINING, Esq. Senior Merchant of the Bengal Establishment. London. Ridgway, 1807. Price 1s.

WHEN we first saw the letter before us, we were disposed to regard it as one of those impotent efforts of the enemies of Christianity, with which the French revolution has unhappily made us so well acquainted, and which, while it served to indicate the malignant hostility of the mind from which it had proceeded to all that is true in religion, or excellent in morals, would produce no feeling in the Christian reader, but that of commiseration for its unhappy author. No sooner, however, had Mr. Twining thought proper to add to this pamphlet the weight of his respectable name, and to announce it as only the precursor of a motion, which he intended to bring before the Court of East India Proprietors, for expelling from Hindostan all the Christian missionaries, who are now labouring in that extensive, but neglected field; and for preventing the Holy Scriptures from being circulated in the languages of the East, than we began to view it with different eyes, and to consider ourselves called upon to expose, as far as we were able, the weakness, and, we would add, without meaning any personal offence, the wickedness of the views which it promulgates. We are the more anxious to do this, because we have observed, with no small regret, that Mr. Twining has found some supporters among those whose local knowledge and popular talents may perhaps give to their opinions more credit than they really deserve.

It is not our intention to enter, at present, on the defence of the British and Foreign Bible Society. This has already been done, with his usual ability, by one of the Secretaries of that society, the Reverend Mr. Owen, to whose Letter to

Edward Parry, Esq. (published by Hatchard) we beg to refer our readers. All we intend to do at present, indeed all we can do, is to state those considerations, on the general subject of Indian missions, which have presented themselves to our minds on the hasty view we have had time to take of it. If our readers should find them less concocted than could be wished, they must attribute it to our sense of the urgency of the occasion, which requires that no delay should occur in bringing the matter before them, and pressing on their minds its magnitude and importance. They may have to complain that our ideas are ill arranged or imperfectly enounced; but we trust they will find these unavoidable defects compensated by their truth and justice. It is true we have never crossed the line as Mr. Twining has done, and we are too poor to be proprietors of India stock; yet we have the presumption to think, that with a moderate stock of general principles, and a sincere love for the truths of Christianity, we are capable of forming a sound judgment on the questions under discussion.

What then is it, we would ask, which these alarmists dread? They insist, that any attempt to convert the inhabitants of Hindostan will issue in the ruin of our Eastern empire. But of these inhabitants the higher classes are for the most part Mussulmans, and the lower classes Gentoos. Will then the progress of Christianity among the poor Pariars, or even among the Sowdras and Banyans, very greatly excite the jealousy of a true believer in the Koran? Is the disciple of Mahomet likely to view the destruction of idolatry with peculiar indignation? Or should some proud Mogul be won over to the faith of Jesus; does Mr. Twining, and the terrorists who adopt his sentiments, fancy, that the Hindoos will rise by millions to avenge the downfal of their persecutors? Are the fires of Aurengzebe forgotten? Even therefore if the work of proselytism were at present advancing on a large scale, seconded by all the efforts of government, it would argue, I think, no great temerity to hope, that our empire might survive to witness the establishment of Christianity in the East.

But when we consider who are the missionaries now labouring in this vast field, it really requires no small share of soberness, to hear the moans of those who are under such alarms, with tolerable gravity. A few faithful servants of their Lord, men "of whom the world is not worthy," have forsaken their friends, their homes, their country, and are willing to forego every worldly comfort, in hopes of persuading some as least of their less happy fellow-creatures to listen to the glad tidings of salvation. Their numbers are insignificant, and the range of their influence confined. They are not even patronised by their governors. They are merely tolerated; and *, except that they are Christians, we scarcely know how they can furnish matter of offence to the most fastidious. Yet Christians there have always been in India, and proselyting Christians too. The Jesuits were long established in the northern provinces, and carried on their work successfully. They made converts in abundance; yet no commotions ensued. The people did not fly to arms in defence of their pagodas. On the contrary, in a season of scarcity, they brought their children to the fathers by thousands, and were willing they should baptize, if they would undertake to feed them. The Christians too of St. Thomas have been settled in Travancore for nearly fifteen centuries; and their Church was probably spread in earlier times over the whole coast of Malabar. When we recollect

* "Vir bonus, nisi quod Christianus," was the eulogy of a Heathen on a believer of the first ages.

the train of infidel conquerors, who successively ravaged India, there can be little doubt that the borders of this establishment have been gradually narrowed. Indeed it is wonderful that even a remnant should be preserved. Yet a sanctuary remains amid surrounding profaneness,

> Like the rose of the wilderness left on its stalk,
> To mark where a garden had been.

This faithful, though forsaken body of believers, have not forgotten the great duty of preaching the Gospel to the Gentiles; nor do we find that their exertions have been attended with any distressing consequences. They are greatly respected by the Nairs, who are reckoned among the strictest of the Hindoos; and are admitted to very high stations of honour by the Rajahs of Cochin and Travancore. Undoubtedly they are under some discouragement in the work of conversion. The country governments are jealous in this particular (as what government would not be?) but the catechumen, when once converted, suffers no persecution on account of his religion. We may perhaps take this as a pretty fair specimen of the resistance which missionaries are likely to find from the existing prejudices of India.

With respect to those European missionaries who have been labouring in that quarter, it is impossible for Mr. Twining to say, that *they* have been the emissaries of "sectarians" or "enthusiasts." They were established in the hither peninsula before methodism was invented; and their origin is connected with every thing that is venerable in Church and State. "Kings have been their nursing fathers, and Queens their nursing mothers." The Society for promoting Christian Knowledge first settled them in India. The pious primate of the day acknowledged these ministers of the Gospel as his brethren, and declared he envied them the honour of their labours. Those labours have been continued for more than a century, without exciting any feelings, but gratitude and veneration, either in India or in England. And with respect to the Baptist Missionaries in Bengal, no one has ever ventured to insinuate that they are not loyal and peaceable subjects, as well as men of exemplary piety. Where has it been discovered that this little body has possessed itself of a new box of Pandora, and are about to lift up the lid that half Asia may be distracted? Really when gentlemen cry out thus, and endeavour to alarm our fears by talking of Vellore and Rosetta, and Buenos Ayres, (they might as well talk of Actium and Philippi) we must say that they are either not very rational or not very honest *.

* We will here just note a passage in Dr. Buchanan's memoir, which Mr. Twining seems to treat as a revival of the fire and faggot system. Dr. Buchanan having observed on the intolerant bigotry of the Mahometans in their conduct towards the Hindoos, adds, "*A wise policy seems to demand that we should use every means of* COERCING *this contemptuous spirit of our native subjects.*" Now, really we had always thought, that the contemptuous spirit of subjects, either towards the state or towards each other, was a very fit reason for coercing, *i. e.* restraining, them. What does Mr. Twining think of the laws in this country against libels, and those offences which the gentlemen of the robe call treasonable misprisions? Are not these regulations "coercing a contemptuous spirit?" We have statutes, too, by dozens, for restraining and punishing religious intolerance, whether exercised against those who are within or without the pale of our establishment. Yet this innocent passage in the memoir, throws Mr. Twining into a fever. He prints it in capitals; swells that fearful word COERCING into twice its natural size; and then exclaims in a note, "*Gracious heaven! what sentiments are here sent forth amidst the population in India!*" Formidable sentiments indeed! yet such, as must, of necessity, not only be sent out, but practically enforced, in every well ordered community. We omit, because it were endless, to notice all the other absurdities and perversions of fact which Mr. Twining has

And here we would ask those, who are hostile to the propagation of Christianity in the East, to inform us, what are the projects of beneficence, which *they* have designed in favour of the Hindoos. Mr. Twining talks of "*his intercourse with the natives of India, which has led to an attachment, which will not permit him to remain a silent spectator of attempts, to disturb their dearest rights, and wound their tenderest feelings.*" p. 29. One should really imagine, from this sort of language, that the author thinks his old acquaintances in the East very comfortably situated; and only feels anxious that their happiness should not be disturbed. Those however, who possess any acquaintance with political science, or any just estimate of the benefit of religious light, will hardly chuse to entrench them upon such ground. No one can seriously think we ought to rest satisfied with the present condition of our Indian subjects, unless he thinks too, with certain enlightened statesmen, that the mass of men were born to be drudges for their betters, and are only spoiled by indulgence. Even this will not be sufficient. He must hold also, that the Gentoos are an inferior race of beings, incapable of enjoying the advantages of which Englishmen are possessed; for up to that point at least, we know that the lower classes may without danger be entrusted with blessings. Yet we certainly very greatly understate the truth, when we say, that the mass of the people in Hindostan, are, with respect to all the great elements of social happiness, as far below the labouring orders in this country, as we generally esteem those orders below the principal aristocracy of the nation. Upon this fact there can be no question. A people more miserably depressed in the social scale, more entirely destitute of all share direct, or indirect, in their own government, more low in their own estimation, more degraded in their general sentiments and moral habits, the world, we believe, has never witnessed. A large portion of the community are literally outcasts from society, and are shunned as a pestilence by their fellow-creatures. Their presence communicates pollution; and relegated to deserts, they drag on a miserable existence, in poverty and meanness, shut out from all ingress into civilized life. To them, "hope never comes, that comes to all." For the rest, they are a weak, and low race. Relaxed by the intense heat of the climate; groaning under the yoke of a bloody superstition; trampled down, age after age, under the feet of their barbarous invaders; chained to earth by the artificial system of casts, which their wise forefathers invented, for the eternal bondage of their posterity; they present to the moral eye, a spectacle, more woeful and piteous, even than the wretched savages of the coasts of Chili, and New South Wales. Those poor barbarians need only instruction, to emancipate them

contrived to compress into about seven octavo pages; for of just so many does that part of the pamphlet, which has proceeded from his own pen, consist. The remaining twenty-three pages are made up of garbled extracts, from the Reports of the British and Foreign Bible Society and Dr. Buchanan's memoir; in which, were it not for the dexterous use that is made of "*crippled italics, and Patagonian capitals,*" (to use the words of Mr. Owen) it would be hard to discover a single expression, calculated to justify the author's alarm. For our own parts, we have been able to find only one passage which we can consider as particularly applicable to the present discussion; and we beg leave to point it out, as a suitable motto for the third edition of Mr. Twining's pamphlet. "Every argument brought in support of the policy of not instructing the natives our subjects, when traced to its source, will be found to flow from principles of deism, or of atheism, or of polytheism; and not from the principles of the Christian religion." P. 24.

from their miseries. But the powers of earth and hell appear to have conspired to perpetuate the degradation of the Hindoos.

We are not so illiberal as to think, that the gentlemen who resist the diffusion of Christianity, really wish that the people of Hindostan should continue forever "shut up in bondage, and in blood." Suppose then, it is a fair hypothesis, that they should say; "Let us gradually introduce the natives of India to the possession of all civil privileges, but let us on no account meddle with their religion."—Were these gentlemen philosophers, we should feel no surprize at the proposal. Undoubtedly this would be a new experiment upon human nature; but we much deceive ourselves, if the projectors would not bitterly repent their curiosity. There never yet has existed a country in the *pagan* world, where the mass of the people has been at once knowing and obedient. We have no difficulty in confessing, that we do not believe such a phenomenon ever will be witnessed. There are but two ways of governing mankind; by fear, or by the action of moral sentiments. Fear is a native of darkness. When ignorance is dispersed it dies. Moral sentiments are the great ties that hold civilized societies together. In our judgment, it is very questionable, whether, in the progress of general knowledge and improvement, every regular government in Europe would not long since have been overthrown, had not mankind, when light broke in upon them, been found possessed of a religious system, by which submission to constituted authorities is inculcated as a duty. Christianity has since, in some measure, lost its efficacy; but opinion is still powerful, and opinion, though an illegitimate child, retains an evident resemblance to the parent whose throne she has usurped. The lower classes still, for the most part, obey from principle. What would be the probable effect of establishing a different standard, we have lately had an opportunity of witnessing; and few, we believe, doubt that the destruction both of Christianity and a Christian system of opinion, very materially accelerated the late revolution in France *.

If then the proposed experiment is to be made in Hindostan, to say the very least, it must be made at hazard; without a precedent; and therefore without any sufficient means of calculating consequences. To throw dice in politics can never be desirable; but here we shall throw with all the chances against us. Even in European states, where the governors and governed have sprung from the same stock, where there are few real injuries to be avenged, where sentiment is on the side of loyalty; it is doubtful, whether the native turbulence of mankind could be restrained, in this or in any enlightened age, without the aid of christianity. What then can be our hopes of retaining a settled ascendancy in the East, without a similar assistant, where we are at best but colonists; where we are not protected by a liberal system of feeling that renders allegiance honourable; and where a retrospective glance to former æras will create, in the mind of the enquirer, no very benign or reverential sentiments towards his foreign masters?

In this view of the subject, we have only three lines of policy open to us in India. To shut up the natives in perpetual darkness; to abandon all hopes of retaining a permanent authority in that quarter; or to propagate Christianity and be safe. It will not improbably be our duty speedily to make the election.

* See this point very ably discussed in an article on Monsieur Mounser's publication in the Edinburgh Review, vol. I. The plastic power of Christianity in holding together the different orders of the state is here fully conceded; though this work is supposed by many to favour infidelity.

But we will not be guilty of so great injustice to the cause of Christianity, as to rest its merits simply on its political importance. Most assuredly our own state interests are deeply concerned. These however ought not to be our first consideration. The temporal happiness of the individuals now placed under our protection ought evidently to be preferred above our national aggrandizement; and their spiritual welfare will be placed, by every wise and good man, far before either. We do not perhaps enough reflect on the advantages which real religion communicates to us even in this life. And here indeed we cannot overlook the influence, either direct or indirect, which it exercises upon every system of government; for the well-being of men must always, on a large estimate, be very materially affected by the political regulations under which they live. A celebrated writer * calculates, that upon a general account of happiness and misery, about one third of the items would be found under that head. But we wish rather to dwell on Christianity, "from heaven descended to our low-roofed sheds," as it affects us individually in private life. The true believer knows that he has a father above, to whom, even in his present weakness and corruption, he is dear: a father who knows his wants, and delights to supply them; whose eye continually surveys him, watching to do him good, to teach him his true happiness, to lead him by gentle and constant discipline towards perfect holiness and peace: a father who graciously accepts his prayers, forgives his sins, and shelters him in every danger, for the worthiness of our great Redeemer. Is it nothing to live in communion with him who created us, the wise, just, merciful, and holy God, blessed from everlasting? The great founder of the academic school would have thought otherwise; he has been accused of mysticism, only because he endeavoured to draw men off from vulgar objects to the contemplation of the first good. The true believer is full of tenderness towards his fellow-creatures; his heart overflows with affection, and neglecting his own interests he is continually solicitous to diffuse happiness around him. Can we think such a temper of mind possessed but of trifling gratification? The first of Roman philosophers entertained different sentiments: "Charitate benevolentiâque sublatâ, omnis e vitâ sublata est jucunditas †." The true believer is humble and self-denied. It would be idle to contend earnestly for the beneficial effects of such qualities. These are matters on which men have in all ages agreed to say one thing and act another: the "*virtue*" of Zeno was built on the subjugation of the moral man: the *pleasure* which Epicurus exalted was to be found only in moderation. Above all, the true believer has an anchor of the soul. His heart can rest in hope. Instead of being, like others, the sport of fortune, he surveys the storms of life, and can receive its buffets with a smile of cheerful confidence. Here is not his home: and the country through which he is journeying, even when to common eyes it seems most cheerless, appears to him illuminated by the sunshine of hope, and bright with the reflected lustre of that glowing region, whose glories, though at first seem dimly in the horizon, daily become more and more radiant as he advances.

But this life is short; and its advantages on a sound estimate hardly worth calculating. Let us never forget, that in India the everlasting welfare of fifty millions of human beings is committed to our care. We know it is commonly said, "Is there no way to heaven but one?" What if we reply in the language of the Apostles: "There

* Sir James Mackintosh in his Vindiciæ Gallicæ.

† De amicitiâ.

is none other name under heaven whereby we must be saved:" "He that hath the Son hath life, and he that hath not the Son, hath not life, but the wrath of God abideth on him." Waving however the discussion of points which certainly involve some speculative, though little practical difficulty, two things are quite clear, from the language of Holy Writ, to those who allow its authority: That "without holiness no man shall see God:" That the Gospel of Christ is incomparably the greatest blessing ever bestowed on man. Let those then, who believe in Revelation, and value the immortal interests of their fellow-creatures, seriously consider how great is the interval between the moral habits of the Hindoos, and the standard of Christian holiness; and how faint the prospect, that real purity of heart and life should ever be attained under the dominion of the Gentoo idolatry. Let those too who resist the diffusion of Christianity recollect, (unless as there is too much room to suspect, they are rescued from the reproach by their infidelity,) that they are refusing, to the nation whom they profess to protect, that knowledge, which the voice of God himself has a thousand times declared to be alone true wisdom; which the angelic company triumphantly celebrated, as "glad tidings of great joy which should be to all people*."

A few words more and we have done. The crisis at which we are arrived is most perilous. We are now hemmed in on every side with enemies. We are weakened by divisions within, and overshadowed by the power of an implacable enemy from without. Is this the moment to insult the God, on whose succour we rely, by wantonly dishonouring his Son? Religious men (and their numbers are considerable†) look with anxious eyes to the result of the approaching discussions on this subject. They think, we believe not unreasonably, that they are of importance to Great Britain as well as India. Let not those whose duties connect them the most closely with this question, act as if they had the least interest concerning it. The first moral obligation imposed on every proprietor, is to inform himself sufficiently of the subject on which he votes. The next, to act without fear or shame, according to the unprejudiced dictates of his conscience. On all of them an awful responsibility must devolve;—a responsibility to this country and to India, to the present age and to posterity;—a responsibility which shall one day be answered at his throne, who has declared that he is "jealous of his glory," and will fearfully avenge himself upon those who have the presumption to despise him, or to obstruct the progress of his Gospel‡.

* It may not be generally known that a resolution stands recorded on the journals of the House of Commons, which gives an authoritative sanction to these sentiments. It was adopted, after mature deliberation, on the 13th of May, 1793. The substance of it is, that IT IS THE PECULIAR AND BOUNDEN DUTY OF PARLIAMENT TO PROMOTE THE RELIGIOUS AND MORAL IMPROVEMENT OF THE INHABITANTS OF THE BRITISH SETTLEMENTS IN INDIA. And the act of 1793 empowers the company to send out persons for that purpose.

† Those who are interested in upholding the monopoly of the East India Company would do well to recollect, that as the propriety of renewing their charter will, in no long time become a subject of legislative deliberation, it may be inconvenient to alienate from their party that large body of men in this country who feel that Christianity is God's best gift to man. At present this body is for the most part friendly to the maintenance of the Company's privileges; but this will no longer be the case, if it should appear that their maintenance is the grand bar to the introduction of the Gospel into India. In that event, (whatever may be the personal sacrifice) they will to a man swell the list, already formidable, of those who contend for the justice and expediency of a free and unrestrained trade to our Asiatic dominions.

‡ After the above review was written, we met with a pamphlet, entitled, "Ob-

OBITUARY.

CHARACTER OF MR. FOX.

(Concluded from p. 768.)

Having brought down our narrative to the period of the death of Mr. Fox, we shall now conclude by offering a few observations both on his private and public life, as well as on the general situation and prospects of the country at the period at which we write.

Mr. Fox was remarkably beloved by the circle of his friends. He had very frank and unassuming manners, and a most kind and gentle disposition; he is represented by those who best knew him, as having possessed even the simplicity of a child. But we will allow one of the warmest of his panegyrists to speak for himself. "Mr. Fox," says Sir James Mackintosh, "united in a most remarkable degree the seemingly repugnant characters of the mildest of men, and the most vehement of orators. In private life he was gentle, modest, placable, kind, of simple manners, and so averse from parade and dogmatism, as to be not only unostentatious, but even somewhat inactive in conversation. His superiority was never felt but in the instruction which he imparted, or in the attention which his generous preference usually directed to the more obscure members of the company. His conversation, when it was not repressed by modesty or indolence, was delightful. The pleasantry perhaps of no man of wit had so unlaboured an appearance. It seemed rather to escape from his mind than to be produced by it. He had lived on the most intimate terms with all his contemporaries, distinguished by wit, or politeness, or philosophy, or learning, or the talents of public life. In the course of thirty years he had known almost every man in Europe whose intercourse could strengthen, or enrich, or polish the mind. His own literature was various and elegant. In classical erudition, which by the custom of England is more peculiarly called learning, he was inferior to few professed scholars. Like all men of genius, he delighted to take refuge in poetry from the vulgarity and irritation of business. His own verses were easy and pleasing, and might have claimed no low place among those which the French call Vers de Societè. He disliked political conversation and never willingly took any part in it. Perhaps nothing can more strongly

servations on the present State of the East India Company, with prefatory remarks on the alarming intelligence lately received from Madras as to the general disaffection prevailing among the natives of every rank, from an opinion that it is the intention of the British government to compel them to embrace Christianity;" on which, had we had time, we should have made a few remarks. The author, whoever he is, shews a still more rooted hostility than even Mr. Twining to the propagation of Christianity; and though he attempts to disguise this hostility under a flimsy veil of affected respect for the *Holy Scriptures*, and *the good old Church of England*, he only shews himself thereby to be an adept in those arts by which the atheistical conspirators of France, Voltaire and his associates, laboured to accomplish the grand end of their confederation. His recommendation on this subject to "the East India Company, the Government, and the Legislature," (and which is in substance, CRUSH CHRISTIANITY IN INDIA) reminds us of the compendious exhortation which the Arch-Infidel, to whom we have alluded, was in the habit of addressing to his adherents. Innumerable mistatements and misrepresentations might be pointed out in this pamphlet, were it possible for us to enter on the task of reviewing it. That task, we doubt not, is already in abler hands.

prove the deep impression made by this amiable part of his character, than the words of Mr. Burke, who in January 1797, six years after all intercouse between them had ceased, speaking to a person honoured with some degree of Mr. Fox's friendship, said, "To be sure he is a man made to be loved;" and the emphatical words were uttered with a fervour of manner which left no doubt of their heartfelt sincerity. From these qualities of his private, as well as from his public character, it probably arose that no English statesman ever preserved, during so long a period of adverse fortune, so many affectionate friends, and so many zealous adherents."

It is by no means our wish to weaken that impression which the preceding quotation will have given of the agreeable, and even delightful qualities of Mr. Fox; it will, however, be necessary that we should, as moralists, exercise our accustomed strictness, and endeavour to prevent the private life of this engaging man from being considered as furnishing a good standard of general morality. We have already adverted to the uncontrouled habits of his earlier years. They excited a suspicion of his public principles, in the minds of many sober and religious persons. The horse course, and the gaming table, were thought to be not the best school of political virtue; and the reformation of the state was deemed not likely to proceed safely, under the auspices of one who was far from being distinguished for his correctness as an individual. The liberty of such a man was naturally supposed to border on licentiousness. Indeed sentiments of this kind may possibly have operated, with some persons, too long and too strongly to the prejudice of Mr. Fox. We have the satisfaction of remarking that even in his early youth, (we mean at the period when the marriage act was under the discussion of Parliament,) he described, in a very just as well as affecting manner, the evils incident to women who have been tempted to forsake the path of virtue; his argument indeed against restricting marriages having been founded on considerations of this sort. Let then the young and unprincipled reflect that they have at least the *testimony* of Mr. Fox against dissoluteness of life, a testimony arising out of a large political view of the subject, and founded also, it is to be feared, on some knowledge of the case. His marriage which was first announced when he went to Paris in 1802, may doubtless also be considered as a homage paid to virtue. Indeed he occasionally indicated in his speeches the leaning of his judgment to the same side. However defective in his own practice, he was no approver of the French philosophy, in respect either to marriage or general morality. He was of that numerous class who say "video meliora proboque," sometimes indeed endeavouring by the frankness with which he seemed to add "Deteriora sequor," to disarm the criticism, invite the charity, and even overpower the judgment of his hearers. Let no one, however, think slightly of the mischief of a lax morality among the great. "Common men, (says Massillon,) seem to be born only for themselves; their virtues or their vices are as obscure as their condition. But great men seem to be born only for others. The same rank which holds them forth to view, sets them up as models. The multitude find a strong law in the examples of their superiors; their life is reproduced; and even those who censure their vices learn to imitate them. It is not to their own nation only that the impression is confined. Their actions pass from mouth to mouth, from province to province, from nation to nation." And when their morality is defective, "even the Nathans, the prophets of the Lord, are silent." How important then is every part of their private conduct, and how awful also their

responsibility. The common votaries of folly and dissipation, should also advert to another consideration. The talents of Mr. Fox served to exempt him from much of that degradation in the eyes of men, to which inferior persons acting a similar part are generally subjected. A person of his class is preserved under almost any circumstances from the temptation to resort to acts either of dishonesty or meanness. However oppressed by debt, or immersed in pleasure, he was still the object of admiration to his friends, and in him to receive pecuniary assistance, was to confer rather than accept a favour.

When Mr. Fox touched upon any religious topics in parliament, he used the language of reverence for what is sacred; he offended no religious feelings, or even prejudices; he held high the right of private judgment in religion; he respected every scruple which was truly conscientious. He was however far from zealous for the propagation of that general Christianity which he professed, and occasionally assumed credit for ignorance of some distinctions in religious doctrine, which he too easily assumed to be unimportant. He supported some motions for the removal of the corporation and Test Acts, and he once moved the repeal himself. He on this occasion represented the differences subsisting between churchmen and dissenters, as relating chiefly to a "speculative" question respecting the person of Christ; not being sufficiently apprized of the very superior number of those dissenters who are of the orthodox class. He had received his brief from the leaders of the Unitarian body, many of whom undoubtedly possess considerable learning and talent, and he appeared to agree in their opinion of the insignificance of religious error. We mean not to insinuate that his christianity was precisely of their texture. He denominated himself a member of the Church of England, and preferred her, as he once observed, on account of the middle character which she assumed, adopting neither the multiplied ceremonies of the Papists, nor the too great simplicity of the dissenters. We cannot wonder if the question respecting the person of our Saviour, as well indeed as others connected with it, should have appeared insignificant to a modern statesman; to a statesman especially who was not engaged on the side of orthodoxy, by his connection with the heads of our religious establishment; exercising on many points a real liberality of mind, and professing to ground his political support, both of the Church, and of her articles of faith, on their presumed conformity to received opinions, rather than his personal conviction of their excellency. Distinctions respecting religious doctrine, may undoubtedly be too nice, but the contrary error is much more common. It is natural to all those who do not allow the general subjects of religion, to come sufficiently under their cognizance, and it has its different degrees. Some of the philosophers at Athens treated the doctrine of a resurrection as a subject of mockery, and many Athenians hearkened to it as merely to one of those "new things" which served to gratify curiosity. Tacitus and other Roman historians, however discriminating in most points, did not enter even into the distinction between Jews and Christians. The Christians seemed but a sect of Jews, and the difference between them usually escaped the notice of philosophy. Mr. Fox was not, as we fear, a frequenter of the public worship of the Church, and his principles of toleration seem to us to have been much too nearly connected with indifference.

Such according to our best conception, was the general character of Mr. Fox, and if we reflect on the natural impetuosity of his tem-

per as well as on the lamentable deficiency of his education, and the uncontrolled licence of his early life, we shall see reason to admire the goodness of God, who restrains, by a variety of providential means, the vehemence of those dispositions which religion is not employed to control, and causes many of the evils of our corrupted nature at length to limit and correct themselves. The pecuniary distresses of Mr. Fox involved him at one time in difficulties, from which he was extricated through a subscription of his friends, afforded on the express condition of his not again indulging himself in his accustomed play. What might he not have been; what services might he not have rendered to the cause of Christianity, to morality, to true liberty, and to his country, if his private life had been in every respect as bright and exemplary as his temper unquestionably was kind and amiable; and if, the partial spirit of an oppositionist being laid aside, his surprising powers had been awake to every call of pure religion, of disinterested patriotism, and of Christian goodness and virtue!

But we proceed to his more public character. "To speak of him fully as an orator (says the same friend to the deceased, whose words we have already quoted) would require a long essay. Every where natural, he carried into public life something of that simple and negligent exterior which belonged to him in private. When he began to speak, a common observer might have thought him aukward, and even a consummate judge would only have been struck with the exquisite justness of his ideas, and the transparent simplicity of his manners. But no sooner had he spoken for some time, than he was changed into another being. He forgot himself and every thing around him. He thought only of his subject. His genius warmed and kindled as he went on. He darted fire into his audience. Torrents of impetuous and irresistible eloquence swept along their feelings and conviction He certainly possessed, above all the moderns, that union of reason simplicity, and vehemence, which formed the prince of orators. He was the most Demosthenian speaker since Demosthenes. 'I knew him,' says Mr. Burke, in a pamphlet written after their unhappy difference, 'when he was nineteen, since which time he has risen by slow degrees to be the most brilliant and accomplished debater that the world ever saw.' The quiet dignity of a mind roused only by great objects, the absence of petty bustle, the contempt of shew, the abhorrence of intrigue, the plainness and downrightness, and the thorough good nature which distinguished Mr. Fox, seem to render him no very unfit representative of that old English national character, which, if it ever changed, we should be sanguine indeed to expect to see succeeded by a better."

We are most happy to avail ourselves of this eloquent description of the oratory of the great English Demosthenes. We must, however, beg leave to dissent in some degree from the last sentence of the quotation. Mr. Godwin has also drawn a portrait of Mr. Fox, and he has in like manner characterized him as a man peculiarly English. "Pitt," says this extravagant writer, "was merely a statesman; he was formed to seize occasions to possess himself of power, and to act with consummate craft upon every occasion that arose. He belonged to ancient Carthage—he belonged to modern Italy,—but there is nothing in him, that expressly belongs to England. *Fox, on the contrary, is all over English.* He is the mirror of the national character of the age in which he lived,—its best, its purest, its most honourable representative." We are very willing to acknowledge that Mr. Fox, by his private manners and general deportment, very happily revived the old cha-

racter of a British gentleman; but viewed as a politician, we confess that he presents to *our* minds the idea not so much of an Englishman, or even of an old English Whig, the appellation which he assumed, as of a modern English oppositionist. For did he not maintain through life a systematic opposition to every administration, of which he did not himself constitute a part; and yet more than once unite, or offer to unite, with those statesmen, from whom he had most signally differed when they were in office? He opposed and overthrew first Lord North, whom he afterwards joined; and then the Earl of Shelburne, whose coadjutor in the cabinet he had antecedently been. He next contended against Mr. Pitt, with whom he was subsequently willing to coalesce, yet whose measures, both of peace and of war, were attacked with nearly the same severity. The moderation of Mr. Addington, afterwards a member of the same cabinet, did not prevent his having to count upon Mr. Fox as a systematic opponent; and when Mr. Addington had retired, and the attempt of Mr. Pitt to include his rival in the administration had failed, Mr. Fox, however well disposed to co-operation in the cabinet, resumed his former attitude of hostility, and began to declaim against his old adversary with all his accustomed vehemence.

Mr. Fox is termed, by Sir James Mackintosh, a Demosthenian orator. There was undoubtedly much similarity in the eloquence of the two men. A difference is however observable, in respect to the characters against whom that eloquence was directed. The Englishman declaimed against the successive ministers whom we have named:—he also inveighed against the Duke of Brunswick, on the occasion of his threatening manifesto to the French; against the several members of the continential coalition, whom he was used to denominate the crowned despots of Europe; and recently also against the king of Prussia, for his meanness in the affair of Hanover. One person, by no means friendly to the liberties of mankind in general, or of England in particular, escaped the severity of his indignation; against whom, however, it might have been expected that a Demosthenian orator, and one abounding with English spirit, would have pointed at least an occasional philippic. This man, however, instead of having his character laid open to himself, and to the world, by means of the eloquence of Mr. Fox, had the gratification of seeing the illustrious oppositionist at his court, during the short interval of a precarious peace. What should we have said of the ancient orator, if his eloquence, instead of being employed to expose Philip, the crafty intriguer in all the surrounding states, the general subverter of the liberties of the world, and the projector of the invasion of Athens, had omitted to censure this particular individual, and had been known to posterity only by the vehemence of his declamations against some leading men in the Amphyctionic council, or of some rival speakers in the Athenian state? The Grecian orator, true in this respect to the leading interests of his country, though in point of personal bravery doubtless in no respect superior to Mr. Fox, turned the chief torrent of his eloquence against the arch enemy of Greece. He "shook the arsenal, and thundered over Greece to Macedon and Artaxerxes' throne." The softer Briton visited the modern Philip. An admirable speech of Mr. Pitt against Bonaparte is extant, and it will supply the historian of future times with a just character of the Corsican up to the period in which it was delivered. One friend also of Mr. Fox, who is supposed to have redeemed his faults by manifesting, on more than one occasion, a peculiarly *British* spirit, pronounced a not very me-

sured philippic against the French despot. The indisposition of Mr. Fox to expatiate on this theme, so worthy of his powers, betrays some want of that plainness, and "downrightness," and of that thoroughly English spirit, for which he has received, from some of his admirers, such very unqualified applause.

The too great reserve of Mr. Fox upon the point in question, for we do not impute to him an uniform and total silence, may chiefly be referred, as we think, to party spirit. Always eagerly occupied in the overthrow of British ministers, he pointed his philippics principally at them, and seldom spoke against that foreign enemy, whether republican or despotic, with whom it was their arduous task to contend. Party principles contract our view of the means of serving our country. They collect our patriotism into one point. They direct it to the single object of placing the administration in the hands of that set of men to whom we are devoted. Members of parliament who are under subjection to those principles, learn to regulate their parliamentary conduct by a simple reference to its influence on the credit of the favoured party.

Mr. Fox was himself a great advocate for party principles, and the prevalence of them seems to have much increased during his life. It may not therefore be improper to touch upon this subject. The best argument in their favour is the following. The crown, it may be said, by means both of its prerogative and its influence, is so powerful, that a strong counterpoise is necessary for the purposes of public liberty; and this is most safely and constitutionally supplied by a body of men acting together in parliament as a party. We shall not altogether refuse our assent to the argument thus generally stated: we shall not at least deny to an opposition, the same right of consulting together, and co-operating for political ends, which is allowed to an administration; provided it is conceded in return, that such party of oppositionists is as fair an object of political jealousy as the government, inasmuch as the one may be supposed eager to acquire that patronage, emolument, and power, which the other is anxious to retain. But we are inclined to cut short our political discussion of this subject. It is in truth chiefly a moral question, and he who shall pay strict attention to the plain principles of morality will doubtless be conducted along the best and safest path, even though he should be a child in politics. We affirm then that it cannot be right, in a moral view, to lay aside that candor in judging an administration which ought to be cultivated in other cases; nor to plead the goodness of the end proposed (we are supposing the end to be the substitution of a better ministry) in justification of the least obliquity in the means by which it is to be accomplished. To give therefore to the public an unfair impression respecting either the intention, or the probable tendency, or the actual effect, of all or any of the measures of a ministry; to allow our passions in this respect to bias our judgment; or to profess a more exact concurrence of opinion with our party, than really exists:—all this is not political error; it is a violation of moral principle. It is far too much the modern practice to try political as well as other questions, by the test of a supposed general expediency. This expediency will almost always be assumed to be on the side to which our affections and interests incline. In the eye of those who hope to ascend into power by the medium of a party, fidelity to that party will appear expedient. It will become the great principle of political life. It will be erected into a point of honour; and though truth, justice, candor, towards the political adversaries of the day, fall down before it, yet, being affirmed to be expedient, it will be pro-

nounced to be also morally right. When party spirit has been inflamed to a certain height, politics, degenerating into mere personal competition, beget fierce animosity, bitter recrimination, coarse and virulent abuse. It has been the common subject of lamentation, that the true spirit of religion, which is mild and amiable, is easily lost amidst polemical controversy; and that those individuals who abound in the odium theologicum, too frequently take that chair in divinity which belongs to persons of a very different spirit. Nearly the same thing happens in political concerns. Politics, in the legitimate sense of the term, are a great, a liberal, and even a benevolent science; but party spirit converts these sweet waters into bitter. And as too much theological controversy causes many to turn with disgust from all religious society, so party feuds remove mild and dispassionate men from political life. We said that politics are in themselves a large and benevolent science. The science is large, inasmuch as it embraces all the great interests of our fellow-creatures; and it is benevolent, because it has the well-being of man for its object. It comprises religion within its extended view, since it avails itself of her awful sanctions, adopts the morality of the Gospel as highly conducive to political good, and connects religion with the state, by means of an establishment, which is intended, as has been well observed, not to render religion political, but to make the state religious. Contemplate then the dispassionate and enlightened statesman. His eye surveys the several orders of the community, and he is ready to minister to all their wants; but he more especially takes in hand the cause of those who are unbefriended, and are at once modest and depressed. The maintenance of religion and morality is a leading object of his solicitude. He does not regard the establishment merely as an ancient fabrick, which it is politic to continue to support; he is anxious to direct it to a religious end, and make it diffuse a religious spirit. Is he in power? He is a fellow-worker with its ministers; they, by their professional labours, he, by his example, by the manner in which he employs his extensive patronage, by the laws also which he proposes or which he executes, endeavouring to increase individual morality, as the best means of strengthening the foundations of the state. Whether in or out of place, he inculcates alike dutiful obedience to the law, and respect for all the branches of executive government. Knowing however the corruption of man, and the expediency of maintaining a check on persons in office, he watches their conduct with political jealousy, and he cherishes among the people the spirit of liberty. Liberty, however, as he knows, is through the same corruption of our nature continually verging towards licentiousness. Candour in judging of the acts of the administration on the one hand, and of the complaints of the people on the other, is the point at which he aims. He is the mediator between the two parties. He is neither the slave of the court, nor the flatterer of the multitude; nor is he the alternate favourer of each party, as ambition or interest may dictate. He is not impatient for power, though he may not refuse it. He can find abundant occupation in a variety of political pursuits, to which neither party spirit nor personal ambition could ever have inclined him; and he can condescend to smaller objects when the opportunity of pursuing greater is not afforded.

But we feel that we are treading on Utopian ground, or at least that we are supposing our politician to be the most eminent of Christians. We return to the point from which we had wandered, and shall only venture briefly to pronounce, that Mr. Fox's error was certainly not that of lending too general a coun-

tenance to ministers, but that of too much condemning them. We may confirm this remark, by adding, that he extolled far too highly the general character of that political body of which he was the head, being misled in this respect, as we are willing to believe, by prejudices arising out of his good-nature and urbanity, as well as by party spirit. At different periods of his life he was undoubtedly connected, both in affection and in politics, with many most distinguished commoners, and with some of the most exalted peers of this realm. He was not however so careful as to the choice of his associates, as he was eager in their praise. He too readily admitted his familiar friends at the club to all the honours of his party, and too easily imagined, or at least too willingly represented, that phalanx of oppositionists who, in the coarse judgment of many of the public, a judgment certainly in a great degree erroneous, were contending merely for the loaves and fishes, to be the only faithful guardians of the constitution, a select, patriotic, and sacred band.

We are persuaded that the general sentiments expressed in the preceeding pages will nearly accord with those of an impartial posterity, who will not fail to reflect on the fact, to which we have recently adverted, namely, that Mr. Fox consented to join every one of those whom he systematically opposed, and whom by thus opposing he contributed to degrade in the public estimation. This inconsistency produced much evil during his life; and immediately after his death, the effect of it became extremely manifest. A set of men arose who professed to consider public virtue as extinct, among the various leaders in the British parliament; and the city of Westminister in particular, the scene of Mr. Fox's triumphs, was the place in which this sentiment was diffused. Mr. Pitt, as we before observed, died at a moment not the most favourable to his reputation. Mr. Fox, by his timely death, escaped the mortification of hearing himself described, by a successful candidate for Westminster, as the only honest individual of his party. It may be questioned whether, if he had lived, this exception in his favour would have been made.

Mr. Fox has been celebrated by his admirers as the champion of freedom. "He was the most illustrious model of a Parliamentary leader, on the side of liberty, that this country has produced," says one of his panegyrists*. He adds, "For thirty-two years Fox hardly ever opened his mouth in parliament, but to assert, in some form or other, the cause of liberty and mankind, and to repel tyranny in its various shapes, and protest against the incroachments of power. In the American war, in the questions of reform at home which grew out of the American war, and in the successive scenes which were produced by the French Revolution, Fox was still found the perpetual advocate of freedom. He endeavoured to secure the privileges and the happiness of the people of Asia, and the people of Africa. In Church and State his principles were equally favourable to the cause of liberty. Englishmen can no where find the sentiments of freedom unfolded and amplified, in more animated language, or in a more *consistent* tenor, than in the recorded parliamentary debates of Fox."

The consistency of Mr. Fox in this particular we have already taken the liberty to question. He was opposed to the popular cause in the case of Wilkes. The India Bill, by which "he endeavoured to procure happiness to the people of Asia," was a mere transfer of Indian patronage and power, to persons of his own nomination. It was far from providing any security against their abuse of authority, and it endangered our liberties by adding

* Godwin.

all the Indian influence to that already enjoyed by the government. In the struggle for power which followed the rejection of that bill by the House of Lords, Mr. Fox (who had usually pushed very far the right of the people to control the parliament) urged the right of the House of Commons, (a house in which his coalition with Lord North had given him a majority) to pass resolutions obstructing its own dissolution, thus taking part with the parliament against the sense both of the king and the people. In the question of the Regency Bill, he took the side then the most favourable to his party, that of prerogative, affirming that the representatives of the people ought only to declare the temporary vacancy of the throne, and that they had constitutionally no discretion either as to the choice of a regent or the extent of the power which he was to exercise. His argument in favour of the admission of the Chief Justice of England into the cabinet seems to us to have been another deviation from the principles of liberty.

That nevertheless he often most powerfully sustained the cause of freedom; that his known disposition to oppose the government operated always as an important and often as a most useful restraint upon them; and that the people were taught by his speeches, as well indeed as by the replies which they occasioned, to understand their own free constitution, are points of which we have no doubt. Let us not be supposed to discountenance freedom of discussion, by our censure of party spirit. "Our very praise of unanimity (says a modern writer*) may be considered as dangerous to liberty. We may wish for it at the hazard of taking in its place the remissness of men grown indifferent to the public, the venality of those who have sold the rights of their country, or the servility of others who give implicit obedience to a leader by whom their minds are subdued." "Even political establishments cannot be relied on for the preservation of freedom." "The forms of proceeding and written statutes should not cease to be enforced by the very spirit from which they arose."—"The influence of laws in the preservation of liberty is not any magic power descending from shelves that are loaded with books; but is in reality the influence of men resolved to be free, of men who, having adjusted in writing the terms on which they are to live with the state and with their fellow subjects, are determined by their vigilance and spirit to make those terms be fulfilled."

There is one other view in which Mr. Fox's character remains to be considered. He had the credit of disliking war. We mention this circumstance to his honour—"Peace was his dear delight; not Fleury's more"—"We pant for peace," was his expression in one of the debates on the American war, and he might have employed the same term with equal justice in every part of each of the two French wars, which he more recently opposed. Twice was he called into the interior councils of his sovereign, and on each occasion an early pacification was the honourable object of his ambition. But did he effect in either case the peace which had been almost promised? Did those difficulties vanish which had obstructed a pacification by his predecessors? Twice it may be said of him, that "he came—he saw"—but he did not "conquer." It was left to the Earl of Shelburne and Mr. Pitt to conclude the first of the wars of which we have spoken; and it is reserved for some more happy negociator than Mr. Fox to put a period to the present awful and afflicting contest.

But it has been said, that if his councils had been followed from the beginning there would have been no difficulty. Is it then clear that France, if unopposed by England, would have become by this

* Ferguson.

time a quiet and inoffensive neighbour? Are we sure that the same eager republicans who had begun to trespass on the continental powers before we entered into the quarrel, would not have continued to advance upon them, supposing us to have remained neutral? It is not fair to consider the war between France and the neighbouring European states as one of those little frays which terminate in some small advantage to one or the other party, and in which therefore it is not the business of a by-stander to meddle. It was deemed by the one side a war for great principles; on the other it was a struggle for existence. Mr. Fox advised, at this time, a very low peace establishment in Great Britain. Should we have been safe if his *whole* advice had been followed? Might not the republicans in this case, flushed with the additional success derived from our forbearance, have become more and more dictatorial in their language to us; and in the event of our presuming to arm, have construed our first preparations to be a ground for war, and have suddenly effected that object, which, during the administration of Mr. Pitt, they only threatened—The landing of fifty thousand caps of liberty in England? We do not affirm that such a consequence would have followed; we only say that it is unfair to take for granted that it would not, and then to erect the reputation of Mr. Fox on this assumption. But even if it be admitted that we might by our forbearance have avoided war with France, until the revolutionary spirit should have subsided, still it is more than probable that a conflict of no ordinary kind would have awaited us. Man is prone to extremes. The ancient despotism of France (however she might be left to herself, both by us and other countries) was never likely, after the fatal union of the three orders, to be followed by a mixed or balanced constitution. She was doomed to pass into a democracy; and the democracy of such a people, numerous, corrupt, and singularly vain and self-sufficient, could only issue in confusion worse confounded, and in revolution after revolution. To the revolutionary fever a season of lassitude and debility would succeed, and some new tyrant would not fail to take advantage of this period, and to establish his usurpation. Some individual pre-eminent in talents, in courage, and in crimes, some Cæsar or Cromwell, sooner or later would arise; and the vigor admitted to be necessary for suppressing internal disorders and insurrection, when it had fulfilled its work at home, would want objects abroad on which to exert itself. Cæsar, when he thought that he had fully established his power at Rome, meditated a vast military expedition. Cromwell had no sooner settled himself in his protectorate, than he began to lift his sword against almost all the surrounding monarchs. It was his boast that he would make the English name as much feared abroad, as ever that of a Roman had been. The imbecility of the several crowned heads of Europe, at the period in question, was remarkably favourable to the growth of ambition in a French usurper *. Persons of their feeble

* A modern writer, who probably had not in any degree under his view the particular consequences of the late and present war with France, or the events of the French Revolution, thus describes the liability of the whole continent to be overrun and subdued by the means of any great regular army.

"In Europe, where mercenary and disciplined armies are every where formed, and ready to traverse the earth; where, like a flood pent up by slender banks, they are only restrained by political forms, or a temporary balance of power; if the sluices should break, what inundations may we not expect to behold? Effeminate kingdoms and empires are spread from the sea of Corea to the Atlantic Ocean.—Every state by the defeat of its troops may be turned into a province; every army opposed in the field to day may be hired to-

character must have shrunk before any man who should have had the courage and genius to possess himself of the throne of the Bourbons. The means by which a new military despot might proceed to foreign conquests very plainly presented themselves. They would be very similar to those of her revolutionary leaders. What more natural than that the new continental chief, already practised in violence and deceit, should contrive to annex to his territory the small and helpless country of Savoy, and should also steal Avignon and Nice from the weakness of a decrepid Pontiff? What more probable than that he should trespass on a few unpopular rights of Austrian subjects in Alsace, and should demand from neighbouring countries, too weak to resist him, the free navigation of the Scheldt, in the name of public justice and humanity? What more likely than that he should avail himself of the misunderstanding which he had himself produced, for the purpose of uniting the Austrian Netherlands, so remote from Austria, so contiguous and convenient to France, with the ancient French empire; and that he should then dart upon Holland, a country distracted by political differences, and too weak to assert her independence, except by the assistance of Great Britain? The communication of French liberty was the chief plea for these aggressions and incorporations; but if we suppose (an event indeed not very probable) that the apostles of liberty might have been induced to abstain from them, by a more passive spirit in all the European monarchs, still the common principle of ambition operating, at only a little later period, on the mind of the new Cromwell of France, would probably have issued in no very dissimilar consequences. The ancient balance of Europe, at least, could hardly fail to be overthrown. Now the maintenance of this balance was always deemed, both by Mr. Fox and our other statesmen, to be a great British object. With a view to this, William consented to accept the crown of Britain. For this, Marlbro' fought, and almost every modern war has been undertaken. If then the new governor of France had pursued an ambitious course, is it not certain that any British ministry which should have suffered the danger to accumulate, would have excited the censures of the opposition of the day, and would have found the public indignation at length burst upon him on account of his departure from the established policy? And if the final overthrow of the ancient states of Europe should have followed, would it not have been charged, both abroad and at home, to the want of interference of the British nation?

We offer these observations for the sake of reconciling the minds of our countrymen to the events which have happened. We are not affirming that the very best course has been taken. We are not pleading the cause of any particular administration. We wish to conclude our paper by calling off the minds of our readers from small and personal questions to more general considerations. Providence has cast us on evil times. There are periods of the world when the corruption which is bound up in our nature, and which alike occupies the breast of the crafty ambitious tyrant, and of the impatient and aspiring multitude, bursts through its accustomed limits, and surprizes us by the extent of its desolation: and the circumstances are various which lead to these awful explosions. The growth of political knowledge, the diffusion of wealth, and the creation of a middle order in society, being unhappily unaccompanied by any increase of that religion and morality, which would have supplied an antidote to every evil, subverted the

morrow; and every victory gained may give the accession of a new military force to the victor."

French monarchy; and the wonderful adventurer who has appeared has been able, by the craftiness of his councils, no less perhaps than by the vigour of his arms, to establish his new dynasty. Only a few years ago the republican spirit was supposed to have firmly rooted itself in France, and to predominate in many surrounding states. But the republicans have generally disappeared. Many of them have obtained from Bonaparte that distinction which was always the chief object of their ambition. They now wear the insignia of a new Legion of Honour, or the flowing robes of the nominal legislators of France. They are permitted to crowd the levee of him whose victories have dazzled the world, or to share in his glory by commanding some of his triumphant soldiers. The versatility of modern republicanism is learnt from this circumstance. The more corrupt and republican part even of America seems to accommodate itself to the wishes of the new lord of the universe; and Britain, the great parent of freemen, looks around, almost in vain, for confederates in the cause of that rational liberty which she has to sustain. She wishes to conciliate the true sons of freedom of all nations and languages. Liberty, which formerly used to fly to the mountains and fastnesses of Europe, has been chased from thence, and has fled to the islands, and to the distant continents, for an asylum under the present persecution; and the navy of England has become her principal protection. To undermine the strength of the British navy is therefore the present object of the great enemy of freedom; and whether he succeeds in this attempt or not, it seems highly probable that some arduous trial of our military strength approaches; for Britian is too mortifying an exception to the successful enterprises of Bonaparte, and assumes too much the attitude of a rival, to be allowed by his irritable mind to retain the dignity of her present station.

Undoubtedly great revolutions, perhaps as great as those which we have lived to witness, have occurred in the history of mankind; but Britain, either through her insular situation, or through some peculiar circumstances of the time, has had no great participation in these calamities. The present state of our enemy, and of the world, gives however a new aspect to our condition. When Alexander extended his victories, Britain was an island, of which the name had not reached his ears: but the ears of Bonaparte have been continually wounded by the report of at least our naval achievements; and he feels himself reproached by the free and independent spirit of our people.

When Cæsar spread through the earth the terror of the Roman name, he planted the Roman eagle only on the southern part of this island. The offence given by a few British stragglers, who had assisted his enemies, the Gauls, was the pretence for this enterprise. But the vanity of numbering the Britons among the conquests of Rome, seems to have been the true motive. The country suffered little from such an invasion, and its barbarous inhabitants subsequently profited by the arts of their conquerors. But the new Cæsar wishes not merely to station a few legions on our coast, for the sake of a trifling tribute, or a nominal possession: he purposes to deliver over our whole country as a spoil to his generals, his officers, and his soldiers. When the swarms of Goths and Vandals came down from their northern and eastern hive, the poverty of Britain constituted her protection. Their descent into Italy caused the Roman legions to be withdrawn, and was the means of restoring her independence. But London now is pre-eminent in wealth. She is the Rome, against

which the modern Attila directs his barbarians. The hordes also which he has collected have not to travel to us from the farthest east or north. He has already fashioned them for his purpose in his wars, and he can array them on the opposite coast. He can there mix the Pole, the Italian, the Spaniard, and the Dutchman with the Frenchman. His storehouse of nations, his "officina gentium," is in his own neighbouring territory.

When the Saracens afterwards went forth with the sword in one hand, and the Koran in the other, to subdue and convert the nations, they spread their desolation chiefly round the lands which had been the scene of triumph to their prophet; the remotest wave of that deluge undulating no further westward than to the neighbourhood of Paris. There a gallant christian king arose (such was then the merciful interposition of Providence,) who prescribed bounds to Mahometan tyranny and superstition, and saved both for himself and us, the liberties, the rising arts, and the religion of Christendom. But the modern Saracen has seated himself in that spot which formed the boundary to these ravages. It is there that he has erected the throne of his military despotism. Paris is the centre of his circle. He is far from having spent his force. Having subdued Spain, Italy, Holland, Switzerland, Austria, Germany, Prussia, and Poland; being able by a word to annihilate Portugal and Denmark; having moulded Russia to his purpose; and overawing Sweden; he is projecting the downfal of Turkey, the recovery of Egypt, the march of an army in the track of that of Alexander over the Persian territories, and the overthrow of our empire in the East. Doubtless a stroke at our vitals is also meditated; but at what moment of time it may be struck, is a point concealed within his own breast. The conquest of the neighbouring British isles, one of which is visible from his very coast, is necessary for the rounding of his territory, for the perfection of his military system, as well as for the gratification of the insatiable lust of his ambition. How little under these circumstances appears all the rivalship of our political parties!

But while we thus learn to lay aside our party spirit, and awake to the magnitude of our danger, by enlarging our political contemplations; let us also extend our view to the great ruler of the universe. No truth is more clearly established in Scripture, than that there is a divine providence which orders all the affairs, both of nations and individuals. "The Lord reigneth, let the earth rejoice, and let the multitude of the isles be glad thereof." "Not a sparrow falleth to the ground without our heavenly Father's notice." Let us compose ourselves with this thought. Let us look to him who can control "the swellings of Jordan," and by whom "the hairs of our head are all numbered." "The Lord sitteth on the circle of the Heavens, and all the inhabitants thereof are as grasshoppers." "He taketh up the isles as a very little thing." He gave the word and the earth was made—he commanded and it stood fast for ever. He ordains the various revolutions which it sustains. He sent a deluge to punish the wickedness of its inhabitants; and though we are assured that he will not again destroy the earth by a flood of waters, he still visits it with his judgments, appointing war and pestilence, as well as "fire and hail, wind and storm," continually to "fulfil his word." He is conducting all things to his own destined end; and he employs alike an Alexander, a Cæsar, a Cyrus, a Sennacherib, and a Napoleon, as the "rod of his wrath," in scourging the guilty lands. It would undoubtedly be often difficult to shew an exact correspondence between the

sufferings of a people and the measure of their transgressions. Such is the constitution of this world, that less guilty states, as well as individuals, must occasionally be involved in the calamities which afflict their neighbours. Sometimes also it may be presumed, that God chiefly intends, by the "shaking of the nations," to overthrow some ancient superstition, and to prepare the way for the more complete establishment of the spiritual kingdom of his son. Nevertheless national troubles, for the most part, indicate much national guilt; and humiliation is unquestionably a leading duty in every day of our visitation. Levity and dissipation, ostentation and luxury, as well as pride and self-confidence, are peculiarly unbecoming at the present period. They imply a contempt of the divine judgments, and are in every respect ill-suited to our circumstances. It was during an hour of unrestrained festivity in Babylon; it was while "the King, his princes, his wives, and his concubines were drinking wine, and were praising the gods of gold, of silver, and of brass," that the hand-writing on the wall appeared, and declared the kingdom to be departed from him. It was during the prevalence of luxury and indolence at Rome, as well as of much self-confidence, that Alaric approached. The presumptuous inhabitants could not believe that a city so splendid and renowned, so full of men, rich in armour, could become the prey of a barbarian horde, or could cease to be the mistress of the world. "Woe unto them that are at ease in Zion, and trust in the mountain of Samaria; that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches; that eat lambs out of the flock, and calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music; that drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph. Therefore shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed."

But the duties are various which we have to perform. God is the righteous governor of the world. Every branch of righteousness must therefore be considered as drawing down his favour; and happily the same means which conduce to propitiate Heaven, have a natural tendency to provide for our safety. Christian charity, producing union among ourselves, a generous attention to every partial pressure on our fellow-subjects; the renunciation of selfishness; patriotism in its most exalted sense, a patriotism which shall dispose us to do and suffer all things for the sake of securing, to our children and posterity, the invaluable blessings which we and our fathers have enjoyed:—These are among the duties to which we are called. And undoubtedly a nation consisting of ten millions of people, awake to the real dangers of her condition, and understanding the true means of her defence; cultivating every generous and Christian virtue, devoutly trusting in the arm of the Almighty, and strong also in the strength of a good cause, might, without presumption, be pronounced capable of braving a confederacy of the whole world.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

Russia has at length declared herself. The Emperor's manifesto is a feeble production, bearing the marks in every line of his vassalage to France. He complains that tho' he had twice taken up arms to fight the battles of England, England had not co-operated with him; that the commerce of his subjects was molested by England, contrary to the faith of treaties; that England had rejected his friendly offer of mediation in effecting a peace with France; that she had committed an act of violence on Denmark unparalleled in history; that by this act she had violated the tranquillity of the Baltic, an enclosed sea; and that she had added insult to injury, by requesting him to mediate between her and Denmark. On these accounts he breaks off all communication and connection with England, annuls for ever every preceding treaty, "proclaims anew the principles of the armed neutrality, that monument of the wisdom of the Empress Catherine, and engages never to recede from them." He demands of England satisfaction for the injuries done to the commerce of his subjects. And he declares that there shall be no re-establishment of concord between Russia and England, till satisfaction is given to Denmark, and until England shall make peace with France.

This extraordinary declaration has been followed by the sequestration of British property, and the detention of British ships. Only four of these however remained in the Russian harbours; and the property really British which is on shore is said to be of small amount.

His Majesty's declaration, in reply to that of Russia, is framed with great ability. It states that his Majesty, though apprised of the secret articles of the treaty of Tilsit, exercised the utmost forbearance in his communications with Russia, until the Emperor's manifesto unhappily proved the ascendancy of French councils in the cabinet of St. Petersburgh; that while his Majesty is ready to do justice to the motives which engaged Russia in war with France, and admits the interest Britain has in the Continent, he thinks it would be difficult to shew that Britain, who was then at war with Prussia, had a more direct interest in espousing her cause, than Russia her ally, and the guarantee of the Germanic constitution. On the subject of co-operating with Russia, his Majesty refers to the war with Turkey which he undertook solely at the instigation of Russia, and states, that at the very moment of the peace of Tilsit, the Emperor had received assurances with which he professed to be satisfied, that the most strenuous exertions were making by Great Britain to assist him. The complaint respecting the molestation of Russian commerce is declared to be imaginary, the records of the Court of Admiralty shewing that only one Russian vessel has been condemned, and *that* for carrying naval stores to the common enemy; and that very few have even been detained. His Majesty affirms, that he did not refuse the Emperor's mediation. He accepted it on condition that the basis of the negociation should be previously fixed, and that the articles of the peace of Tilsit should be communicated to him. These conditions were indispensable, but neither of them was fulfilled. His Majesty then alludes to the result of the Russian mediation in behalf of Prussia, feelingly describing at the same time the present wretched condition of that monarchy; and to the transfer, in breach of treaty, of the Ionian Republic to France; as affording no encouraging prospect to his Majesty of the result of Russian mediation. As to the Danish expedition, his Majesty's justification is before the world; and whatever might be wanting, Russia has supplied. It is not for the parties to the treaty of Tilsit to demand satisfaction for a measure to which that treaty gave rise, and by which one of its objects was defeated. The inviolability of the Baltic was never acknowledged by his Majesty; but even if it had, such an acknowledgement would not apply to a period when France had established herself along the Baltic from Dantzick to Lubeck. In proportion as the Emperor valued the peace of the Baltic ought he to have been ready to mediate between Great Britain and Denmark. Yet he considers himself insulted by being even asked by Great Britain to mediate, though he undertakes the same office with alacrity on the part of France. This is the more extraordinary as the first symptoms of reviving confidence, shewn by the Emperor, since the peace of Tilsit, appeared when the intelligence of the siege of Copenhagen reached St. Petersburgh. As

for the terms offered to Denmark, they were such as the most successful war could not have been expected to extort from Great Britain. His Majesty knows not how to reconcile the Emperor's professed anxiety for the termination of the war with Denmark, with the refusal of his good offices in effecting it. The requisition of the Emperor for the immediate conclusion of peace with France is as extraordinary in substance as offensive in the manner. His Majesty has never refused to treat with France; and the Emperor must remember, that the last negociation was broken off on points immediately affecting, not British, but Russian interests. "His Majesty neither understands, nor will he admit, the pretension of the Emperor of Russia to dictate the time or the mode of his Majesty's negociations with other powers. It never will be endured that any government shall indemnify itself for the humiliation of subserviency to France, by the adoption of an insulting and peremptory tone towards Great Britain." His Majesty proclaims anew those principles of maritime law against which the hostilities of Russia are denounced. Those principles recognized in the best periods of the history of Europe, and by no power with more strictness than by Russia, his Majesty is determined, under the blessing of Divine Providence, to maintain against every confederacy. They have at all times tended to support the maritime power of Great Britain, and they have become incalculably more important, when that power forms the sole bulwark against the usurpations of France, and the only refuge to which other nations may resort in happier times, for aid and protection. His Majesty will eagerly embrace every opportunity of peace. The arrangements to that end will not be difficult, as he has nothing either to concede or to require. He will be satisfied if Russia manifest a disposition to return to her ancient feelings of friendship for Great Britain, to a just consideration of her own interests, and to a sense of her own dignity as an independent nation.

This declaration, of which we have merely given the substance, was followed by a proclamation directing letters of marque and reprisals to be issued against Russia. A frigate of that nation, with money on board for the Russian force in the Mediterranean, has been seized at Portsmouth. The Russian squadron lately employed in that sea, had entered the harbour of Lisbon, where it is at present blockaded.

Another highly important event which we have to announce is the departure of the Prince Regent of PORTUGAL for the Brazils. From the official account of this transaction which has been published by government, it appears that the Prince had abandoned his intention of quitting Europe, in the hope that the wrath of Bonaparte would be appeased, by the measures of hostility he had resolved to adopt against English commerce. In this he was mistaken. Bonaparte's unqualified denunciations of vengeance against the house of Braganza, with the rapid approach of a French army, already within two days march of Lisbon, convinced him of his danger, and disposed him to yield a more ready ear than he had before done to the suggestions of Lord Strangford, our Ambassador, seconded by Sir Sydney Smith. On the 20th of November, the Prince Regent and the Royal Family, accompanied by his court, and a great multitude of his subjects, embarked on board eight sail of the line, four frigates, and four smaller ships of war, and about forty large merchantmen, and bade adieu to Lisbon. They were received at the mouth of the Tagus by Sir Sydney Smith, who sent four ships of the line with them, as an escort to the Brazils. The Prince Regent, in a proclamation, issued the day before his departure, announced his purpose of transferring the seat of his government to Rio de Janeiro, until circumstances should favour his return.

In SPAIN things have taken a very unexpected turn. The Prince of Asturias is delivered from the arrest under which he was placed, on pretence of his having conspired against his father's life; and is appointed by Bonaparte Generalissimo of his armies in Spain and Portugal. The Prince of the Peace is at the same time said to be disgraced. This is probably only a preliminary step to the seizure of those immense treasures which he is said to have accumulated. That object being attained, Bonaparte will be at no loss to devise expedients for removing out of his way the whole of the Spanish branch of the Bourbon family, which, we doubt not, is the ultimate end he has in view, by the mysterious proceedings we have lately witnessed in Spain. That he may experience no counteraction in his plans, he has contrived to remove almost the whole of the Spanish army to a distance from the capital, which he evidently intends to fill with French troops. The great number of

these he is pouring into Spain gives probability to a current report of his intending to lay seige to Gibraltar in the spring.

Some doubt has been thrown on the intelligence communicated in our last number, and taken from the Moniteur, that AUSTRIA had declared war against England. The grounds of the doubt are that, in the treaty lately concluded between France and Austria, no mention is made of England; and that the account, given a month ago in the Moniteur, has since received no confirmation from any other quarter.

Bonaparte has undertaken his projected journey to VENICE, at which place he appears to have arrived at the date of the last accounts. It can hardly be doubted that one of the main objects of this journey is to organize his plans for the demolition of the TURKISH EMPIRE. By what a restless and insatiable ambition does this man appear to be actuated! We know of no character to whom he will admit of being compared, except that of him who is described as going about "as a roaring lion, seeking whom he may devour."

In HOLLAND some important changes are likely to take place. It is believed that the lenity of King Louis's administration has given offence to Bonaparte; and that Talleyrand, who is looked for at the Hague, has been delegated to make arrangements which shall be more consonant to his views. But whether this is to be effected by annexing Holland to France, or by placing on the Batavian throne some more congenial spirit, has not yet transpired. Bonaparte's displeasure is said to have been particularly excited by the indulgent manner in which the decrees against British commerce had been enforced in the Dutch ports.

If we may judge from the additional severity which Bonaparte finds it necessary to employ, in order to prevent our commerce from finding an entrance into the continent, his decrees of exclusion must hitherto have proved inefficient. A fresh decree has just appeared, by which all ships that have touched, on any account whatever, at a British port, shall be confiscated with their cargoes; and in order to ascertain the point, the captain and sailors are to be interrogated one by one, and such of them as shall be found to have made a false declaration shall be made prisoners, and shall not be liberated without paying, in addition to the forfeiture of the ship and cargo, the captain 6000 livres, and each of the sailors 500 livres. Some strong additional regulations are likewise prescribed for preventing fictitious certificates of origin.

SWEDEN is said to remain firmly attached to the cause she has hitherto espoused, and to have resisted equally the solicitations and menaces which Russia has employed to detach her from our alliance.

AMERICA.

THE Congress of the United States assembled on the 27th of October. The message of the President is conceived in a style of great asperity towards this country. He comments at great length on the proceedings of the British government and navy, and declares the treaty, which was concluded with the late ministry, to be quite inadmissible. It is not a little remarkable, that while so many accusations are vehemently urged against England, not a single word of crimination is uttered against France; although our orders of council had gone, at that time, only to prohibit neutrals from trading between hostile port and hostile port, and the decree of Bonaparte, (the influence of which reached to almost the whole continent of Europe,) subjected to condemnation every neutral coming from, or even touching at, an English port. There is something exceedingly mean and disingenuous, and even cowardly in this conduct. The affair of the Chesapeake is narrated with great particularity and evident irritation, although at that moment the President must have been in possession of intelligence from England, informing him that his Majesty's ministers had formally disavowed, in parliament, any participation in the hostile act of the British admiral. On the whole, the message conveys a very unfavourable impression of the principles and views of Mr. Jefferson; and its object seems to be less to convey a just idea of the state of the various political relations of America, than to fan the dying flame of popular discontent, with respect to this country. It is no less affecting than it is extraordinary, that in the contest which is now carrying on, to prevent the extinction of what remains of liberty in the civilized world, the only power, excepting Great Britain, who participates in that blessing, should be induced by a mean spirit of commercial jealousy to divide against her, and to take part with the enemy of the freedom of the human race: and that Mr. Jeffer-

son, who has assumed credit to himself and his party, for their superior attachment to the cause of liberty; and who has been raised to his present elevation by the more democratic part of the community, should be the person to urge his countrymen to unite their fortunes with those of a military despot, and to excite in them, even by means of misrepresentation, a hostile spirit towards that country, which forms, to America herself, the only remaining bulwark against that despot's usurpations. But notwithstanding Mr. Jefferson's evident partiality to France, and his dislike to Great Britain, we trust that the Congress will not be so insensible to the obligations of duty, and so blind to their own interests, as to allow themselves to be precipitated by their President's intemperance, into a war with this country, which, without yielding them any possible benefit, could not fail to be followed with the entire annihilation of their trade, and much consequent distress to the cultivators of the soil.

GREAT BRITAIN.

Dr. Goodenough, the Dean of Rochester, is appointed Bishop of Carlisle. Dr. Zouch declined the appointment.

A considerable expedition has left Portsmouth under the command of Sir C. Cotton. It consists of seven sail of the line, and is accompanied by a considerable number of troops.

Accounts have been received in the course of the present month of the capture of about 20 of the enemy's privateers.

At a court of Proprietors of the East India Company, held on the 23d instant, Mr. *Thomas Twining*, the author of a pamphlet reviewed in our present number, rose to say, that being aware of the disadvantages which would attend the public agitation of the question discussed in that pamphlet, relative to the attempts now making to propagate christianity in Hindostan, he should be willing to withdraw the notice he had given of a motion upon it, provided he received satisfactory assurances from the Chairman that the attention of the Directors had been turned to the subject, and that it was their purpose to prevent the evils which would necessarily be produced by any interference with the religious prejudices of the natives. The *Chairman* stated, that the subject had certainly occupied the attention of the board of Directors. They were anxious to discharge their duty in this and every other respect; and the worthy member had no right to assume that they had neglected it in this particular instance. He trusted the Court would not withhold from the Directors on this occasion the confidence which they had been accustomed to repose in them. Mr. *Prinsep* was proceeding to express his dissatisfaction with this reply, when the Chairman stopped him by observing, that there was no question before the Court. The question of adjournment was then put and carried.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

In the press;—Mr. Middleton's *Doctrine of the Greek Church*, applied to the criticism and illustration of the New Testament, in 1 vol. 8vo:—*Oxonia Depicta, or History of the Colleges and Halls of Oxford*, illustrated by a series of views, by Storer and Greig:—an Account of the Life and Writings of Dr. Blair and Mr. Gibbon, by Mr. Ritchie:—A *Memoir of the Rev. John Newton* *, late Rector of St. Mary Woolnoth, by the Rev. Richard Cecil, A. M.:—An *Essay on the Duty, Means, and Consequences of introducing Civilization into India*, by the Rev. J. W. Cunningham, late Fellow of St. John's, Cambridge:—New Editions of Dr. Prideaux's *Old and New Testament*, corrected, with a Life of the Author; of Shuckford's *Sacred and Profane History*, corrected and revised; of *Harmer's Observations* enlarged, by Mr. Adam Clarke; and of Mr. Owen's *Christian Monitor*.

Preparing for publication;—*An Ecclesiastical History*, containing the Lives of eminent Persons connected with the History of Religion, from the Reformation to the Revolution; and the *History of the Abolition of the Slave Trade*, by Mr. T. Clarkson.

* This venerated servant of Jesus Christ died on Monday the 21st instant, at his house in Coleman Street Buildings, aged 82 years, 28 of which he had been rector of St. Mary Woolnoth and St. Mary Woolchurch-Haw in the city of London.

On the 1st of January will commence a new work entitled *The Poets*, designed to comprise the writings of every author, whether original or translated, whose productions have received the stamp of public approbation. The works of each author will be separately paged, so as to admit of a selection being made. Five editions will be published at the same time viz. 1. on elegant yellow wove vellum royal paper, in monthly volumes, at 5s.—2. on beautiful demy, in monthly parts, at 3s.—3. in weekly numbers, price 6d. each.—4. in eighteens, on superfine vellum paper, in parts, at 1s. each:—and 5. on a fine royal paper, in thirty-two's, at 6d. each number. The series will commence with Homer's Iliad, the 1st. edition of which will be 5s. the 2nd 3s. the 3rd 2s. the 4th 5s. and the 5th 3s. This will be followed by the Odyssey, Pope's original works, &c.

ANSWERS TO CORRESPONDENTS.

Mr. FABER in reply to Talib; TYRTÆUS MICRUS; AN ESSEX CLERGYMAN; ORIENTALIS; ALBANUS; and A. B. will appear.

Y. X.; T. H.; A CONSTANT READER; and M. S. are under consideration.

We by no means agree with OWEN, either in his strictures on our review of Dr. Campbell's Lectures, or in the representations he makes of the state of religion in Scotland, and by which he would attempt to vindicate the Doctor's treatment of the term *orthodoxy*. He only confirms, what we suspected, that Dr. Campbell had it in view to bring into discredit that part of the clergy of the Church of Scotland who adhere conscientiously to the formularies which they have subscribed.

We beg to inform PHILOPATRIA that Doddridge has written very satisfactorily on the subject of inspiration.

The letter of ANTIGONIUS cannot be inserted. She is mistaken in her assumptions respecting the feelings of others more nearly interested.

The paper of NOS is an exact transcript of a chapter in Law's Serious Call to a Holy Life.

We shall be disposed to form a candid judgment of S. C. R.'s communication when it appears.

ERRATA.

No. for Nov. p. 703, col. 2, l. 13, for *respectable* read *respectful.*
——— p. 725, col. 2, l. 24, 25, for *Pandarus whose* read *Pindarus, when.*
——— p. 732, col. 1, l. 3, for *they come* read *they seem to come.*
——— p. 738, col. 2, l. 15, for *would* read *world.*
Pres. No. p. 777, col. 2, l. 16, for *original* read *signal.*
——— p. 784, col. 1, l. 38, for *end* read *ends.*
——— p. 796, col. 2, last line, dele *Ephes.* iv. 17; v. 7, 8.
——— p. 812, col. 1, l. 3 from bottom, for *employ* read *employed.*
——— p. 820, col. 2, l. 5, for *I* read *We.*

☞ *We trust that our readers will excuse the irregular arrangement of this Month's Number, as well as the omission of the Literary and Religious Intelligence, the List of Preferments, &c. which was unavoidable, in consequence of the length of our concluding Observations on the Character of Mr. Fox. We hope to insert them in the* APPENDIX *for this year, which will be published on the 1st of February next.*

APPENDIX

TO THE

CHRISTIAN OBSERVER,

VOLUME THE SIXTH,

FOR 1807.

List of the Members returned to the House of Commons, June 2, 1807.

ENGLAND AND WALES.

Speaker, Right Hon. C. ABBOT.

Abingdon...G. Knapp, esq.

Agmondesham...Thos. T. D. Drake, esq.
Thomas T. Drake, esq.

St. Alban's...Joseph Halsey, esq.
Hon. J. W. Grimston.

Aldborough...Gilbert Jones, esq.
Henry Fynes, esq.

Aldeburgh...Sir John Aubery, bart.
John Macmahon, esq.

Andover ..Thomas Asheton Smith, esq.
Hon. N. Fellowes.

Anglesea.. Hon. B. Paget.

Appleby...J. R. Cuthbert, esq.
N. W. R. Colborne, esq.

Arundel...Sir Arth. Pigot.
Francis J. Wilder, esq.

Ashburton...Walter Palk, esq.
Lord C. Bentinck.

Aylesbury...Sir G. Nugent, bart.
G. H. C. Cavendish, esq.

Banbury...Dudley North, esq.

Barnstaple...G. W. Thellusson, esq.
William Taylor, esq.

Bath...Rt. Hon. Lord John Thynne
John Palmer, esq.

Beaumaris...

Bedfordshire...Right Hon. R. Fitzpatrick
Francis Pym, esq.

Bedford...Samuel Whitbread, esq.
W. Lee Antonie, esq.

Bedwin...Sir J. Nicholl
James H. Leigh, esq.

Beeralston...Hon. Jocelin Percy
Lord Lovaine

Berkshire...G. Vansittart, esq.
Charles Dundas, esq.

Berwick...Sir A. M. Lockhart, bart.
Alex. Allan, esq.

Beverley...John Wharton, esq.
W. H. Vyse, esq.

Bewdley...Miles P. Andrews, esq.

Bishop's Castle...W. Clive, esq.
John Robinson, esq.

Blechinley...William Kenrick, esq.
T. Heathcote, esq.

Bodmyn...Davies Giddy, esq.
Sir W. Oglander, bart.

Boroughbridge...Henry Hawkins, esq.
W. H. Clinton, esq.

Bossiney...J. A. Stuart Wortley, esq.
Lord Rendlesham

Boston...W. A. Maddocks, esq.
Thomas Fydell, jun. esq.

Bracley...R. H. Bradshaw, esq.
Ant. Henderson, esq.

Bramber,..Henry Joddrell, esq.
John Irving, esq.

Breconshire...Thomas Wood, esq.

Brecon...Sir R. Salisbury, bart.

Bridgnorth...J. H. Browne, esq.
T. Whitmore, esq.

Bridgewater...W. Astell, esq.
G. Pocock, esq.

Bridport...Sir S. Hood, K. B.
Rt. Hon. Sir E. Nepean, bart.

Bristol...Right Hon. C. Bragge Bathurst
Evan Baillie, esq.

Buckinghamshire...Marquis Titchfield
Earl Temple

Buckingham...Rt. Hon. T. Grenville
Hon. R. Neville

Callington...Lord Binning
T. Carter, esq.

Calne...Joseph Jekyll, esq.
H. Smith, esq.

Cambridgeshire.. Right Hon. C. Yorke
Lord C. S. Manners

Cambridge-borough...R. Manners, esq.
Hon. Ed. Finch

Cambridge Uni...Earl of Euston
Sir V. Gibbs, bart.

Camelford...R. Adair, esq.
Lord H. Petty

Canterbury...John Baker, esq.
E. Tayler, esq.

Cardiff...Lord William Stuart

Cardiganshire...Thomas Johnes, esq.

Cardigan...Hon. John Vaughan

Carlisle...J. C. Curwen, esq.
W. S. Stanhope, esq.

Caermarthenshire...Lord R. Seymour

Caermarthen...G. Campbell, esq.

Carnarvonshire...Sir R. Williams, bart.

Carnarvon...Hon. C. Paget

Castle-Rising...Hon. Charles Bagot
Richard Sharp, esq.

Cheshire...T. Cholmondeley, esq.
D. Davenport, esq.

Chester...T. Grosvenor, esq.
J. Egerton, esq.

Chichester...James Dupre, esq.
G. W. Thomas, esq.
Chippenham...J. Maitland, esq.
J. Dawkins, esq.
Christchurch...Rt. Hon. G. Rose
W. Sturges Bourne, esq.
Cirencester...M. H. Beach, esq.
Joseph Cripps, esq.
Clitheroe...Hon. R. Curzon
Hon. John Cust
Cockermouth...James Graham, esq.
J. Osborne, esq.
Colchester...R. Thornton, esq.
R. H. Davis, esq.
Corfe Castle...H. Bankes, esq.
Rt. Hon. N. Bond
Cornwall...Sir W. Lemon, bart.
J. H. Tremayne, esq.
Coventry...P. Moore, esq.
W. Mills, esq.
Cricklade...Lord Porchester
Thomas Goddard, esq.
Cumberland...J. Lowther, esq.
Viscount Morpeth
Dartmouth...Edm. Bastard, esq.
A. H. Holdsworth, esq.
Denbighshire...Sir W. W. Wynn
Denbigh...R. M. Biddulph
Derbyshire...Lord G. A. H. Cavendish
E. M. Mundy, esq.
Derby...E. Coke, esq.
W. Cavendish, esq.
Devizes...Josh. Smith, esq.
T. G. Estcourt, esq.
Devonshire...J. P. Bastard, esq.
Sir L. Palk, bart.
Dorsetshire...W. M. Pitt, esq.
E. B. Portman, esq.
Dorchester...Hon. C. Ashley Cooper
R. Williams, esq.
Dover...C. Jenkinson, esq.
John Jackson, esq.
Downton...Hon. Bart. Bouverie
Sir T. Plomer
Droitwich...Hon. And. Foley
Sir T. E. Winnington, bart.
Dunwich...Lord Huntingfield
S. Barne, esq.
Durham County...Sir R. Milbanke
Sir H. V. Tempest, bart.
Durham...R. J. Lambton, esq.
R. Wharton, esq.
East Looe.. D. V. Heyden, esq.
E. Buller, esq.
Edmondsbury...Lord C. Fitzroy
Viscount Templetown
Essex...J. Bullock, esq.
Eliab Harvey, esq.
Evesham...W. Manning, esq.
Sir M. M. Lopez, bart.
Exeter...Sir C. W. Bamfylde, bart.
James Buller, esq.
Eye...M. Singleton, esq.
Hon. H. Wellesley

Flintshire...Sir T. Mostyn, bart.
Flint.. W. Shipley, esq.
Fowey...Right Hon. R. P. Carew
R. Wigram, esq.
Gatton...Mark Wood, esq.
G. B. Greenough
St. Germain...Right Hon. Sir J. S. Yorke
M. Montague, esq.
Glamorganshire...Thomas Wyndham, esq.
Gloucestershire...Hon. G. C. Berkeley
Lord R. E. H. Somerset
Gloucester...H. Howard, esq.
R. Morris, esq.
Grampound...Hon. A. C. Johnstone
Hon. G. A. Cochrane
Grantham...T. Thoroton, esq.
W. E. Welby, esq.
Great Grimsby...Hon. C. A. Pelham
W. Ellis, esq.
Grinstead, East...C. R. Ellis, esq.
Sir N. Holland, bart.
Guilford...Hon. T. C. Onslow
Hon. J. C. Norton
Hampshire...W. Chute, esq.
Sir H. P. S. Mildmay, bart.
Harwich...Right Hon. J. H. Addington
W. Huskisson, esq.
Haslemere...Right Hon. C. Long
R. Ward, esq.
Hastings...Right Hon. G. Canning
Sir A. Hume, bart.
Haverfordwest...Lord Kensington
Hellestone...Sir J. St. Aubyn, bart.
Lord Dufferin and Claneboye
Herefordshire...F. Foley, esq.
Sir J. G. Cotterell, bart.
Hereford...T. P. Symonds, esq.
R. P. Scudamore, esq.
Hertfordshire...Hon. T. Brand
Sir J. S. Sebright, bart.
Hertford...Hon. E. S. Cowper
N. Calvert, esq.
Heydon...G. Johnstone, esq.
A. Browne, esq.
Heytesbury...C. Moore, esq.
Right Hon. Lord Fitzharris
Higham Ferrers...Rt. Hon. W. Windham
Hindon...B. Hobhouse, esq.
W. Beckford, esq.
Honiton...Hon. A. C. Bradshaw
Sir C. Hamilton, bart.
Horsham...Sir S. Romilly, bart.
L. Parry, esq.
Huntingdonshire...Viscount Hinchingbroke
W. H. Fellowes, esq.
Huntingdon...W. M. Farmer, esq.
J. Calvert, esq.
Hythe...T. Godfrey, esq.
W. Deedes, esq.
Ilchester...Right Hon. R. B. Sheridan
M. A. Taylor, esq.
Ipswich...R. A. Crickitt, esq.
Sir H. Popham, K. M.

St. Ives...S. Stevens, esq.
Sir W. Stirling, bart.
Kent ..Sir E. Knatchbull, bart.
W. Honeywood, esq.
King's Lynn...Lord Walpole
Sir M. B. Folkes, bart.
Kingston-upon-Hull...J. Staniforth, esq.
Lord Mahon
Knaresborough...Lord J. Townshend
Lord Ossulston
Lancashire...Thomas Stanley, esq.
J. Blackburne, esq.
Lancaster...John Dent, esq.
P. Patten, esq.
Launceston...James Brogden, esq.
R. H. A. Bennet, esq.
Leicestershire...G. A. L. Keck, esq.
Lord R. Manners
Leicester...S. Smith, esq.
T. Babington, esq.
Leominster...Sir J. Lubbock, bart.
H. Bonham, esq.
Liskeard...Hon. W. Eliot
Viscount Hamilton
Lestwithiel...E. Maitland, esq.
G. Holford, esq.
Lewes.. H. Shelley, jun. esq.
T. Kempe, esq.
Lichfield...G. Anson, esq.
G. G. V. Vernon, esq.
Lime Regis...H. Fane, esq.
Lord Burgherst
Lincolnshire...Hon. C. A. Pelham
C. Chaplin, esq.
Lincoln...R. Ellison, esq.
Hon. W. Monson
Liverpool...Isaac Gascoyne, esq.
B. Tarleton, esq.
London...Sir W. Curtis, bart.
H. C. Combe, esq.
Sir C. Price, bart.
James Shaw, esq.
Ludgershall...M. D. Magens, esq.
T. Everett, esq.
Ludlow...H. Clive, esq.
Viscount Clive
Lymington...John Kingston, esq.
J. Ducket, esq.
Maidstone...G. Simson, esq.
G. Longman, esq.
Malden...J. H. Strutt, esq.
C. C. Western, esq.
Malmesbury...P. Gell, esq.
Sir G. Bowyer, bart.
Malton...Lord Headley
Hon. R. L. Dundas
Marlborough...Lord Bruce
Vicount Stopford
Marlow...O. Williams, esq.
P. Grenfell, jun. esq.
St. Mawes...Scrope Bernard, esq.
Viscount Ebrington
Merionethshire...Sir R. W. Vaughan, bart.
St. Michael...G. G. Mills, esq.
Sir James Hall, bart.
Middlesex...G. Byng, esq.
William Mellish, esq.
Midhurst...T. Thompson, esq.
Hon. J. Abercromby
Milborne Port...Hugh Leycester, esq.
Lord Paget
Minehead...J. Denison, esq.
J. F. Luttrell, esq.
Monmouthshire...Sir C. Morgan, bart.
Lord A. J. H. Somerset
Monmouth...Lord C. H. Somerset
Montgomeryshire...C. W. W. Wynn, esq.
Montgomery...W. Keene, esq.
Morpeth...W. Ord, esq.
Hon. W. Howard
Newark...H. Willoughby, esq.
S. Cotton, esq.
Newcastle-under-Line...E. W. Bootle, esq.
J. M'Donald, esq.
Newcastle-upon-Tyne...Sir M.W.Ridley,bt.
C.J.Brandling, esq.
Newport...W. Northey, esq.
E. Morris, esq.
Newport,Hants...Viscount Palmerston
Rt. Hon. Sir A. A. Wellesley, K. B.
Newton...J. J. Blackburne, esq.
P. Heron, esq.
Newtown...B. P. Blackford, esq.
Norfolk...T. W. Coke, esq.
Sir J. H. Astley, bart.
Northallerton...H. Pierse, esq.
Hon. E. Lascelles
Northamptonshire...W. R. Cartwright, esq.
Viscount Althorp
Northampton...Hon. E. Bouverie
Right Hon. S. Perceval
Northumberland...Earl Percy
T. R. Beaumont, esq.
Norwich...W. Smith, esq.
J. Patteson, esq.
Nottinghamshire...Viscount Newark
A. H. Eyre, esq.
Nottingham...D. P. Coke, esq.
John Smith, esq.
Okehampton...A. Savile, esq.
G. L. Wardle, esq.
Orford...W. Sloane, jun. esq.
Lord H. Moore
Oxfordshire...Lord F. A. Spencer
John Fane, esq.
Oxford City...F. Burton, esq.
J. J. Lockart, esq.
Oxford Uni...Rt. Hon. Sir W. Scott
Rt. Hon. C. Abbott
Pembrokeshire...Lord Milford
Pembroke...Hugh Barlow, esq.
Penryn...H Swann, esq.
C. Leman, esq.

Peterborough...F. Lawrence, esq.
Rt. Hon. William Elliott

Petersfield...H. Jolliffe, esq.
Hon. Booth Grey

Plymouth...T. Tyrwhitt, esq.
Sir C. M. Pole, bart.

Plympton...Viscount Castlereagh
Hon. W. A. Harboard

Pontefract...Viscount Pollington
R. P. Milnes, esq.

Poole...J. Jeffery, esq.
G. Garland, esq.

Portsmouth...J. Markham, esq.
Sir T. Miller, bart.

Preston...Lord Stanley
S. Horrocks, esq.

Queenborough...J. Hunt, esq.
Rt. Hon. J. C. Villiers

Radnorshire...W. Wilkins, esq.

Radnor, New...R. Price, esq.

Reading...C. S. Lefevre, esq.
J. Simeon, esq.

Retford, East...C. Crawford, esq.
Sir W. Ingilby, bart.

Richmond...A. Shakespeare, esq.
Hon. C. L. Dundas

Ripon...G. Gipps, esq.
Hon. F. Robinson

Rochester...John Calcraft, esq.
Sir T. B. Thompson, bart.

Romney...Earl of Clonmell
G. Ashburnham, esq.

Rutland...G. N. Noel, esq.
Lord Henniker

Rye...Sir W. Elford, bart.
S. R. Lushington, esq.

Ryegate...Viscount Royston
Hon. E. C. Cocks

Salop...J. Kynaston Powell, esq.
John Cotes, esq.

Saltash...W. H. Freemantle, esq.
T. F. Freemantle, esq.

Sandwich...P. Rainier, esq.
Hon. C. C, C. Jenkinson

Sarum, New...W. Hussey, esq.
Viscount Folkestone

Sarum, Old...J. D. Porcher, esq.
Rt. Hon. N. Vansittart

Scarborough...Hon. E. Phipps
C. M. Sutton, esq.

Seaford...J. Leach, esq.
G. Hibbert, esq.

Shaftesbury...E. L. Loveden, esq.
Rt. Hon. T. Wallace

Shoreham...T. Shelley, esq.
Sir C. M. Burrell, bart.

Shrewsbury...Hon. W. Hill
T. Jones, esq.

Somersetsh...W. Dickinson, esq.
T. B. Lethbridge, esq.

Southampton...G. H. Rose, esq.
J. Jackson, esq.

Southwark...H. Thornton, esq.
Sir T. Turton, bart.

Staffordsh...Sir E. Littleton, bart.
Lord G. L. Gower

Stafford...Hon. E. Monckton
R. M. Phillips, esq.

Stamford...J. Leland, esq.
A. Bertie, esq.

Steyning...J. M. Lloyd, esq.
R. Hurst, esq.

Stockbridge...G. Porter, esq.
J. F. Barham, esq.

Sudbury...Sir J. C. Hippesley, bart.
E. F. Agar, esq.

Suffolk...Sir T. C. Bunbury, bart.
T. S. Gooch, esq.

Surry...S. Thornton, esq.
G. H. Sumner, esq.

Sussex...John Fuller, esq.
Hon. C. W. Wyndham

Tamworth...Sir R. Peel, bart.
W. Loftus, esq.

Tavistock...Lord W. Russell

Taunton...J. Hammet, esq.
A. Baring, esq.

Tewkesbury...H. Tracey, esq.
C. Codrington, esq.

Thetford...Lord W. Fitzroy
T. Creevey, esq.

Thirsk...W. Frankland, esq.
R. Greenhill, esq.

Tiverton...Hon. R. Ryder
W. Fitzhugh, esq.

Totness...W. Adams, esq.
B. Hall, esq.

Tregony...G. Wentworth, esq.
Hon. J. O'Callaghan

Truro...John Lemon, esq.
Hon. E. Boscawen

Wallingford...W. L. Hughes, esq.
R. Benyon, esq.

Wareham...Hon. J. W. Ward
Sir G. T. Calcroft, K. M. T.

Warwicksh...D. S. Dugdale, esq.
Sir C. Mordaunt, bart.

Warwick...Lord Brooke
C. Mills, esq.

Wells...Clem. Tudway, esq.
C. W. Taylor, esq.

Wendover...F. Horner, esq.
G. Smith, esq.

Wenlock...Cecil Forester, esq.
Hon. J. B. Simpson

Weobly...Lord G. Thynne
Lord Guernsey

Westbury...Hon. H. Lascelles
G. Wynn, esq.

West Looe...R. A. Daniell, esq.
Jas. Buller, esq.

Westminster...Lord Cochrane
Sir F. Burdett, bart.

Westmorland...Lord Muncaster
Jas. Lowther, esq.

Weymouth and Melcombe Regis
C. Adams, esq.
Sir J. M. Pulteney, bart.
G. T. Steward, esq.
R. T. Steward, esq.

Whitchurch.. Hon. W. Broderick
Hon. W. A. Townshend

Wigan...R. H. Leigh, esq.
John Hodson, esq.

Wilton...R. Sheldon, esq.
Hon. C. Herbert

Wiltshire...H. P. Wyndham, esq.
R. Long, esq.

Winchester...Sir R. Gamon, bart.
Sir H. P. St. J. Mildmay, bart.

Wincheisea...Sir O. Mosley, bart.
C. Bewick, esq.

Windsor...E. Disbrowe, esq.
R. Ramsbottom, esq.

Woodstock...Sir H. W. Dashwood, bart.
Hon. W. F. E. Eden

Wootton-Basset...J. Murray, esq.
J. Severn, esq.

Worcestershire...Hon. W. B. Lygon
Hon. W. H. Lyttleton

Worcester...Ab. Robarts, esq.
W. Gordon, esq.

Wycombe...Sir J. D. King, bart.
T. Baring, esq.

Yarmouth...Hon. E. Harboard
S. Lushington, esq.

Yarmouth, Hants...J. C. Jervoise, esq.
Sir J. Orde, bart.

Yorkshire...W. Wilberforce, esq.
Viscount Milton

York...Sir W. M. Milner, bart.
Sir M. M. Sykes, bart.

SCOTLAND.

Aberdeenshire...James Ferguson, esq.
Ayrshire...D. Boyle, esq.
Argyllshire...Lord J. D. E. H. Campbell
Bamfshire...Rt. Hon. Sir W. Grant
Berwickshire...G. Baillie, Jun. esq.
Bute and Caithness...Sir J. Sinclair, bart.
Cromartyshire...R. B. Æ. Macleod, esq.
Dumbartonshire...H. Glassford, esq.
Dumfriesshire...W. J. Hope, esq.
Edinburghshire...Hon. R. Dundas Saunders
Elginshire...F. W. Grant, esq.
Fifeshire...W. Wemiss, esq.
Forfarshire...Hon. W. R. Maule
Haddingtonshire...Hon. C. Hope
Invernessshire...C. Grant, esq.
Kincardinshire...W. Adam, esq.
Kinrossshire...D. Clephane, esq.
Kircudbright...Hon. M. G. J. Stewart
Lanarkshire...Lord A. Hamilton
Linlithgowshire...Hon. A. Hope
Orkneyshire...Mal. Laing, esq.
Peeblesshire.. Sir J. Montgomery, bart.
Perthshire...Lord James Murray
Renfrewshire...W. M'Dowall, esq.
Rossshire...A. M. Frazer, esq.
Roxburghshire...J. Rutherford, esq.
Selkirkshire...W. E. Lockhart, esq.
Stirlingshire...Hon. C. Elphinstone Fleming
Sutherlandshire...Rt. Hon. W. Dundas
Wigtownshire...W. Maxwell, Jun. esq.
Annan, &c...Sir J. S. H. Maxwell, bart.
Anstruther, &c...Rt. Hon. Sir J. Anstruther
Brechin, &c...J. Farquhar, esq.
Cullen, &c...A. Colquhoun, esq.
Dornoch, &c...J. R. Mackenzie, esq.
Dumfermlin, &c...A. Campbell, esq.
Edinburgh...Sir P. Murray, bart.
Fortrose, &c...P. Baillie, esq.
Glasgow, &c...A. Campbell, esq.
Jedburgh, &c...Sir G. Warrender, bart.
Kirkaldy, &c ..R. C. Fergusson, esq.
Rothsay, &c...John Campbell, Jun. esq.
St. Andrew's, &c...Sir D. Wedderburn, bart.
Selkirk, &c...W. Maxwell, esq.
Stranraer, &c...Hon. E. R. Stewart

IRELAND.

Antrimshire...E. A. M'Naghten, esq.
Hon. R. B. O'Neil

Armaghshire...W. Brownlow, esq.
W. Richardson, esq.

Armagh...P. Duigenan, esq.
Athlone...J. F. Turner, esq.
Bandon Bridge...Rt. Hon. G. Tierney
Belfast...Ed. May, esq.
Carrickfergus...Quintin Dick, esq.
Cashel...Viscount Primrose
Catherloghshire...D. Latouche, esq.
Walter Bagenel, esq.

Catherlogh...A. Strahan, esq.
Cavanshire...N. Sneyd, esq.
J. M. Barry, esq.

Clareshire...Hon. F. N. Burton
Sir G. O'Brien, bart.

Clonmel...W. Bagwell, esq.
Colraine...Walter Jones, esq.
Corkshire...Viscount Bernard, esq.
Hon. G. Ponsonby

Cork...M. Longfield, esq.
Hon. C. H. Hutchinson

Donegallshire...Sir J. Stewart, bart.
H. V. Brooke, esq.

Downshire...F. Savage, esq.
Hon. J. Meade

Downpatrick...J. W. Croker, esq.
Drogheda.. Hon. T. H. Forster
Dublinshire ..H. Hamilton, esq.
R. W. Talbot, esq.

Dublin...Rt. Hon. H. Grattan
R. Shaw, esq.

Dublin University...J. L. Foster, esq.
Dundalk...P. C. Bruce, esq.
Dungannon...Lord C. Hamilton
Dungarvon...Hon. G. Walpole
Ennis...Rt. Hon. J. Fitzgerald

Enniskillen...C. Pochin, esq.
Fermanaghshire...M. Archdall, Jun. esq.
Hon. G. L. Cole
Galwayshire...R. Martin, esq.
D. B. Daly, esq.
Galway...James Daly, esq.
Kerryshire...Rt. Hon. M. Fitzgerald
H. A. Herbert, esq.
Kildareshire...Lord R. S. Fitzgerald
R. Latouche, esq.
Kilkennyshire...Hon. J. Butler
Hon. F. C. Ponsonby
Kilkenny...Hon C. H. Butler
King's Co...H. Lloyd, esq.
T. Bernard, Jun. esq.
Kinsale...H. Martin, esq.
Leitrimsh...H. J. Clements, esq.
J. Latouche, Jun. esq.
Limerickshire...W. Odell, esq.
Hon. W. H. Quin
Limerick...C. Vereker, esq.
Lisburne...Earl of Yarmouth
Londonderryshire...Lord G. T. Beresford
Hon. C. W. Stewart
Londonderry...Sir G. F. Hill, bart.
Longfordshire...Sir T. Fetherstone, bart.
Viscount Forbes
Lowthshire...Rt. Hon. J. Foster
Viscount Jocelyn
Mallow...D. Jephson, esq.
Mayoshire...Rt. Hon. D. Browne
Hon. H. A. Dillon
Meathshire...Sir M. Somerville, bart.
T. Bligh, esq.
Monaghanshire...
C. P. Leslie, esq.
Newry...Hon. F. Needham
Portarlington...Hon. W. Lambe
Queen's Co...Hon. W. W. Pole
H. Parnell, esq.
Roscommonshire...A. French, esq.
Hon. S. Mahon
Ross, New...W. Wigram, esq.
Sligoshire...C. O'Hara, esq.
E. S. Cooper, esq.
Sligo...George Canning, esq.
Tipperaryshire...Hon. F. A. Prittle
Hon. M. Mathew
Tralee...Evan Foulkes, esq.
Tyroneshire...James Stewart, esq.
Hon. T. Knox
Waterfordshire...J. C. Beresford, esq.
R. Power, esq.
Waterford...Rt. Hon. Sir J. Newport, bart.
Westmeathshire...G. H. Rochfort, esq.
W. Smyth, esq.
Wexfordshire...Abel Ram, esq.
W. C. Alcock, esq.
Wexford...R. Neville, esq.
Wicklowshire...W. H. Hume, esq.
W. Tighe, esq.
Youghall...Sir J. Keane, bart.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

(Continued from p. 844.)

GREAT BRITAIN.

IN the press:—*The Economy of a Christian Life*, by Mr. BINGLEY;—Letters by Mr. J. Gilbert, in reply to Mr. BENNET's *Hypothesis of the Origin of Moral Evil*;—New Editions of the *Duty of Magistrates*; *of Constables*; *of Overseers of the Poor*; *and of Overseers of the Highways*, by Dr. GLASSE;—An *Etymological Dictionary of the Scottish Language*, by Dr. JAMESON.

Preparing for publication:—A *History of the British Campaign*, in the Rio de la Plata;—*A practical Dictionary of Domestic Medicine*, by Dr. R. RACE;—*A historical and topographical Description of Ireland*, by Mr. HARVEY MORRIS;—*The History of the House of Stuart*, by the late C. J. Fox, with the Correspondence of that Statesman.

Several veins of lead have been discovered under the castle at Tynemouth. Some specimens of the ore have been gathered, and are now in the library of the Literary and Philosophical Society of Newcastle.

Count Rumford has made a new application of steam to the manufacturing of soap, by which he has succeeded in boiling soap in six hours to the degree for which sixty hours were required in the common mode. He thinks this saving of time to be owing partly to the concussions given to the mixture by the heated vapour forced into it and suddenly condensed.

A vein of coal, said to be equal to that of Newcastle, has lately been opened on Long Down, near Exeter.

At OXFORD. Dr. Richards, rector of Exeter College, has been re-appointed vice-chancellor for the ensuing year. His pro-vice-chancellors are, Dr. Marlow of St. John's, Dr. Landon of Worcester, Dr. Parsons of Baliol, and Dr. Hughes of Jesus.—The following gentlemen have been admitted M. A. Rev. G. Radcliffe, Mr. T. W. Hanmer, Rev. D. W. Davies, and Mr. J. T. Allen of Brazenose; Rev. G. Phillips of Jesus; W. Marsh, J. Cawood and J. Saunders of St. Edmund Hall; Messrs. A. Mackenzie, E. Goodenough, Rev. B.

Pope and J. Owen of Christ Church; J. Powel, esq. of Exeter; Rev. R. A. Barney of Magdalen; Rev. W. T. Beer, of Worcester; and Mr. J. Parsons of Oriel in full convocation: and Mr. H. F. Thistlethwayte and Rev. J. Muden of Queen's, Rev. S. J. Pollen of Brasenose, Rev. E. Duke of Magdalen Hall, Rev. J. Constable of University, Sir G. Bowyer, bart. and G. S. Fairfax, esq. of Christ Church, were admitted M. A. grand compounders. E. W. Ingram, grand compounder, R. Pollen, esq. Mr. Swabey and Mr. H. A. Johnson of Christ Church; Mr. W. Chambers; Mr. F. R. Bonham of Corpus Christi; Mr. W. Barnett and Mr. C. T. Johnson, of Brasenose; Mr. P. Panlee of Magdalen Hall; Mr. R. Smith of Worcester; Mr. G. E. Hanmer of University; Mr. J D. Fortescue and the Hon. R. Cust of Oriel; and the Hon. S. Rodney of All Souls, are admitted B. A.—Rev. T. Hulse, and Mr. R. Berens of All Souls, admitted B. in Civil Law.—Rev. C. Buckeridge of St. John's, and Rev. J. C. Woodhouse of Christ Church, admitted D. D.—S. Lushington, esq. of All Souls, Hon. S. Rodney, and Mr. H. E. Owen of Christ Church, Mr. J. E. Tarleton of Brasenose, and the Hon. F. P. Bouverie of Oriel elected Fellows of All Souls, and Mr. R. C. Jones elected Fellow of Jesus.

At CAMBRIDGE. Messrs. J. Taddy, R. Allott, F. J. Pollock, and J. D. Hustler, are elected Fellows of Trinity. The caput consists of the Vice Chancellor, Dr. Turner, Dr. Clarke, Dr. Seel, Mr. Caldwell, and Mr. Hollingworth. Dr. Barnes is elected Vice Chancellor, Vice D. Pearce resigned. The Seatonian prize is this year adjudged to the Rev. C. J. Hoare, M. A. Fellow of St. John's, for his poem on the Shipwreck of St. Paul.

At HERTFORD College the examinations concluded on the 18th of December, when honours were distributed by Mr. Grant, the Deputy Chairman of the East India Company, to the following gentlemen:—Certificates of superior merit to Mr. Mackenzie for Mathematics, Political Economy, History and Law, and to Mr. Sotheby for Persian *;—Gold medals to Mr. Mackenzie for classical learning, to Mr. Frazer for Classics, Law, and other departments; to Mr. Molony for Mathematics; to the same gentleman for Political Oconomy, History and Law; and to Mr. Heath for Sanscrit;—Prizes of books to Mr. Belli for Bengallee; to Mr. Bayley for Persian; to Mr. Lewin for Classics; to Mr. Farish for Pesian; to Mr. Brooke for Bengallee and Classics; to Mr. Stokes for Persian and Classics; to Mr. Prinsep for Mathematics; and to Mr. Anderson, Jun. for Bengallee and Persian.

Mr. Davy has announced to the Royal Society a great discovery in chemistry. The fixed alkalies have been decomposed by the Galvanic battery, and are found to be metallic oxides. The metals have been actually produced. Their characteristics are: a most powerful attraction for oxygen, and a specific gravity less than that of water. The specific gravity of the metallic base of potash, is 7: that of soda 9. When plunged into water, an explosion ensues; owing to the seizure of oxygen, and the inflammation of disengaged hydrogen, and of the metal. They are both fusible under 100° of Fahrenheit, and amalgamate and form hard metals, like silver, with mercury. The only way to preserve them, is to immerse them in naptha.

On the 1st of November 1807, there had been redeemed of the national debt, the land-tax, and imperial loan.

By annual million, &c.....	£66,968,178
£1. per cent. per ann. on loans	61,522,815
Land-tax	22,942,813
£1. per cent. per ann. Imp. loan	814,723
Total	£152,248,529

The sum to be expended in the ensuing quarter is £2,529,224. 15s. 5d.

FRANCE.

Bonaparte has presented the Imperial library at Paris with 248 scarce manuscripts, mostly oriental, and 80 typographic monuments of the 15th century. One of the MSS. is a copy of the Edda, the sacred book of the Scandinavian Mythology, written on vellum in the Scandinavian language.

The historical prize has lately been adjudged by the French Institute to M. Prevot D'Iray for an account of what has been the administration of Egypt, from the conquest of it by Augustus to the taking of it by the Arabs, and of the changes it underwent during that period. The following questions had been proposed, viz. What was the influence, during the three first centuries of the Hegira of Mahom-

* These gentlemen gained the Gold Medal in these departments at the last examination, and were precluded by this circumstance from receiving one on the present occasion.

medanism, on the minds, manners, and governments of the nations among whom it was established; but none of the answers were deemed worthy of the prize. It has been proposed, as a new prize question, critically to examine the historians of Alexis Commenius, and the three Princes who succeeded him, with a view to information respecting the reign of these Emperors, and especially respecting their policy towards the Crusaders. The nature of these different questions evidently shews that the attention of Bonaparte and his Scavans, is particularly turned towards the East.

M. Prost, a physician of eminence, has lately published a pamphlet in which he attempts to prove that insanity originates in the stomach and bowels, and not in the head. In those who have died insane he has observed the bowels to be replete with mucous or bilious matter, more or less discoloured. Worms are often found, and redness or other discolourations appears in the inner membrane. The gall bladder and ducts are almost always dilated, and the liver enlarged and swelled.

SPAIN.

M. Bettancourt, chief engineer to the King of Spain, has communicated to the French Institute a new invention, which will render the construction of canals considerably more easy in future, in so far as it provides against all useless expenditure of water. Each lock is furnished with an adjoining reservoir communicating with it at bottom: the lock is destined to raise and lower the vessels as usual, but the vertical movement of the liquid which floats them is produced by the simple immersion of a box in the contiguous reservoir; the volume of this box is equal to that of the water to be displaced, and it is so happily and ingeniously balanced, that one man is sufficient for raising or lowering the largest vessel. Thus, in future, the more or less considerable supply of water, which formed one of the chief difficulties in the construction of canals, will be reduced to the quantity necessary for supplying the waste by filtration and evaporation.

EAST INDIES.

The second frigate for his Majesty's service built at Bombay, was completed, March 24, having been constructed within a period of ten months. As soon as the ship floated, she was in the usual form named the Salsette, by Captain Cole, who immediately put her in commission. The progress which the New Dock is making towards a completion, authorises the hope that the skill and experience of Jamsetjee Bomanjee, who for nearly thirty years has been successfully exerting his talents in marine architecture, will in a few months more, crown his labours in this line with the production of a British 74, built of the "everduring" teak of India.

A dreadful famine has prevailed at Madras, and throughout the peninsula, in consequence of the late N. E Monsoon having totally failed. The poor natives are dying in every part of the country—not a tree, near the sides of the road leading to Madras but has dead bodies of the famished natives lying beneath it. Such as can reach the presidency are fed, and their lives are saved by the charitable contributions of the European inhabitants, and by certain portions of rice daily issued by government. Lord Bentinck has done, and is doing every thing in his power to alleviate the miseries of the wretched sufferers.—We hope that the measures adopted by the governments in India will considerably lessen the pressure of this evil.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon, preached at the Consecration of the Chapel of Salisbury, September 8, 1707. By Thomas Dunham Whitaker. 3s. 6d.

A Sermon, preached in the Parish Church of Stroud, Gloucestershire, August 23; containing some Observations on the much lamented Death of Lieutenant J. F. Delmont, late of the 83d Regiment of Foot, who fell a Victim to the baneful Influence of Duelling. By the Rev. J. Williams. 1s.

A Discourse on the Use of Persecution in the Furtherance of the Gospel, intended to have been preached August 24, 1807, at the Desire of the Committee for Establishing a General Union of the Independent Churches. By S. Palmer. 1s.

A Sermon, preached at Devizes, on Sun-

day, August 16, 1807, on the Cruelty to Dumb Creatures; a Sinful Abuse of that Power originally delegated to Man, and inconsistent with the Christian Character. By the Curate of Devizes. 1s.

A Charge delivered previously to an Ordination. By George Isaac Huntingford, Bishop of Gloucester. 8vo. 1s. 6d.

Discourses, Moral and Religious, adapted to a Naval Audience, and dedicated by permission to the Lords Commissioners of the Admiralty. By the Rev. R. Baynes. 8vo. 12s.

A Sermon, preached in Lambeth Chapel, on the 4th of October, 1807, at the Consecration of the Right Reverend J. Luxmore, Bishop of Bristol, by J. Roberts. 1s. 6d.

A Letter to G. Sharp, respecting his Remarks on the two last Petitions in the Lord's Prayer. From a Country Clergyman. 1s.

Scriptural, and new Mode of Attack, wherein Infant Church Membership, and Infant Baptism, are anatomized and renounced. By J. Harm. 1s.

A Sermon, preached in the Old Meeting, Kidderminster, September 27, on the Nature, Evil, and Cure of Selfishness. By S. Bradley. 1s.

The Anniversary Sermon of the Royal Humane Society, preached on the 13th of April, at St. Ann's Church, Soho. By the Rev. R. Yates. 1s. 6d.

Sermons on Various Subjects and Occasions. By the Rev. John Nance. 8vo. 6s. boards.

The Incarnation of the Son of God. By the Rev. J. Mildrum. 2 vols. 8vo. 12s.

Popery Irreconcileable. 1s.

Address to Protestant Dissenters, recommending Sitting to Sing. 6d.

A Collection of Moral and Religious Anecdotes, on a Pack of Conversation Cards. 1s. 6d.

The Voice of Truth, or Proofs of the Divine Origin of Scripture. By Anne Fry. 2s.

A Collection of Evidences for the Divinity of Our Lord Jesus Christ. By the Rev. A. Preston. 2s. 6d.

A Sermon, preached in the Parish Church of St. John, Margate, in the Isle of Thanet, August 30, for the General Sea-Bathing Infirmary at Margate. By the Rev. James Plumbtree. 1s.

Perfect Union with the Established Church of England, recommended in a Sermon preached before the Archdeacon of Wilts, in the Parish Church of St. Peter's, Marlborough, August 11, 1807. By Charles Francis, M. A. Rector of Mildenhall. 1s.

A Sermon, preached in the Parish Church of St. George, Hanover-square, on its being re-opened for Divine Service, on Sunday, November 22, 1807. By the Rev. R. Hodgson. 1s. 6d.

Thoughts on a general and explicit Union of the Congregational Churches; occasioned by an Address from the London Committee to the Ministers and Churches of the Congregational Order; in a Letter to the Gentlemen of that Committee. By a Friend to the Union. 1s.

The Importance of the Sabbath: a Sermon, preached in the Holy Trinity Church, at Kingston-upon-Hull, before the Magistrates of the Town, on Sunday, October 18, 1807, being the Day appointed by Charter for the Mayor's entrance upon his Office: to which are added Two Appendices—1. On Societies for the Suppression of Vice. 2. On Sunday Evening Lectures. By John Scott, M. A. 9d. or 1s. 6d.

MISCELLANEOUS.

The Life of George Washington, first President of the United States. By D. Ramsay. 9s.

A Dictionary of Chemistry and Mineralogy; with an Account of the Process employed in many of the most important Chemical Manufactories, with Plates, &c. By A. and C. R. Aikin. 2 vols. 4to. 3l. 13s. 6d.

The Radical Cause of the present Distress of the West India Planters pointed out; and the Inefficacy of the Measures which have been hitherto proposed for relieving them demonstrated; with Remarks on several Publications relative to the Value of the West India Trade. By W. Spence. 3s.

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Observations relative to the Divine Mission of Johanna Southcott, with a Detail of the Proceedings of the Society called Quakers, against a Member for his Belief. By Daniel Roberts. 1s. 6d.

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Remarks, Critical and Miscellaneous, on the Commentaries of Sir William Blackstone. By James Sedgwick, esq. 12s.

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A few cursory Remarks on Twining's Letter to the Chairman of the East India Company. By a Member of the British and Foreign Bible Society, 6d.

Review of a Letter of Thomas Twining, esq. to the Chairman of the East India Company, on the Danger of interfering in the religious Opinions of the Natives of India, and on the Views of the British and Foreign Bible Society, as directed to India, taken from the Christian Observer. Hatchard.

ECCLESIASTICAL PREFERMENTS.

Rev. Samuel White, M. A. rector of Brightwell, co. Oxford, Hamsptead perpetual curacy, Middlesex, *vice* Warren, dec.

Rev. G. W. Onslow, Wisley R. and Purford V. Surrey, *vice* Burkitt, dec.

Rev. William Vincent, D. D. Islip R. co. Oxford, on his own presentation, as Dean of Westminster, *vice* Cope, dec.

Rev. John Roberts, M. A. Dymeirchion V. in Flintshire, *vice* Ellis, dec.

Rev. Richard Gooch, Frostenden R. co. Cambridge.

Rev. Anthony Eskrigg, rector of Addlethorpe, Saleby V. co. Lincoln, *vice* Birch, dec.

Rev. Philip Du Val Aufrere, Bacton V. co. Norfolk.

Rev. William Wright Wilcocks, Barney V. co. Norfolk.

Rev. Thomas Hyde, rector of St. Martin's, Oxford, Hellidon V. co. Northampton.

Rev. Samuel Smith, late chaplain to the House of Commons, to a canonry of Christ Church, Oxford, *vice* the Bishop of Bangor, resigned.

Rev. J. Davis, chaplain to the Government chapel at Portsmouth, King's Langley V. Herts.

Rev. J. Parker, M. A. Riccall prebend, in York cathedral, *vice* Preston, dec.

Rev. Nicholas Simons, M. A. St. Margaret R. in Canterbury, *vice* Champneys, resigned; and Minister V. in the Isle of Thanet, *vice* Dodsworth, dec.

Rev. Thomas Milnes, Agnes Burton with Harpham R. annexed, co. York; and Rev. Jchn Forth, West Heslerton R. in the same oounty; both *viee* Dade, dec.

Rev. H. C. Carleton, B. A. Preston-upon-Stour perpetual curacy, co. Gloucester, *vice* Homer, dec.

Rev. H. Anthony Pye, M. A. Cirencester perpetual curacy, co. Gloucester, *vice* Willes, resigned.

Rev. Henry Bishop, M. A. Ardleigh V. Essex, *vice* Kelly, resigned.

Rev. William Douglas, chancellor and canon of Salisbury, to a prebendal stall in Westminster, *vice* Rev. Thomas Hughes, appointed a residentiary of St. Paul's.

Rev. E. W. Eastcourt, Shipton-Moyne R. near Tetbury, *vice* Bowen, resigned.

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Rev. John Smythies, M. A. Alpheton R. Suffolk.

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Rev. A. Cotton, M. A. Girton R. co. Cambridge, *vice* Fisher, dec.

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Rev. Valentine Hill, Wells R. Norfolk.

Rev. Edward Drewe, LL.B. Broadhembury V. Devon, *vice* Simons, resigned.

Rev. Favell Hopkins, M. A. Duxford St. John V. co. Cambridge, *vice* Creswell, resigned.

Rev. George-Frederic Nott, B. D. Stoke Canon cure, Devon, *vice* Buller, dec.

Rev. Arthur Farvell, B. A. St. Martin's R. near Looe, Cornwall, *vice* Powlett, resigned.

Rev. John Jope, St. Ive's R. Cornwall.

Rev. William Baker, S. C. L. Gerrans R. Cornwall, *vice* Jope, resigned.

Rev. Richard Dods, M. A. Fleet R. co. Lincoln, *vice* Ashley, dec.

Rev. R. Morres, Great Chiverell R. co. Wilts, *vice* Lawrence, resigned.

Rev. Joseph Thompson, curate of Ford, Lanchester Cur. in the diocese of Durham, *vice* Walker, dec.

Rev. Thomas Jennings, vicar of Dormington, St. Peter's V. and St. Owen's R. (consolidated), in the city of Hereford, *vice* Freeman, dec.

Rev. Thomas-Ellis Rogers, Lackford R co. Suffolk, *vice* Graves, dec.

Rev. George Gordon, of Sedgebrook, precentor of Exeter, Horbling V. co. Lincoln; and the Rev. Henry-Kave Bonney, M. A. Nassington prebend, in Lincoln cathedral; both *vice* Lodington, dec.

Rev. Frederick Apthorp, M. A. vicar of Bickers, co. Lincoln, Gumley R. co. Leicester, *vice* Gordon, resigned.

Rev. ——— Edmonston, Pottern V. Wilts, *vice* Douglas, resigned.

Rev. James Blackburn, M. A. appointed afternoon lecturer of St. Nicholas's, in Newcastle, *vice* Forster, resigned.

Rev. Robert Hughes, B. D. Yelford R. co. Oxford, *vice* Pearce, resigned.

Rev. John Brooke, M. A. Whittlesford V. co. Cambridge.

Rev. Francis Creswell, B. D. Waldingfield Magna R. Suffolk, *vice* Boyce, dec.

Rev. ——— Bushby, to the lectureship of St. John's church in Leeds, co. York, *vice* Flint, dec.

Rev. J. B. Sams, of Bury, Honington R. Suffolk, *vice* Saffery, dec.

Rev. Philip Dodd, St. Mary-at-Hill and St. Andrew Hubbard R. London, *vice* Brand, dec.

Rev. Edward-Christopher Dowdeswell, D. D. and rector of Stanford-Rivers, co. Essex, presented to the rectory of Langham, in the said county, void by the translation of Dr. Fisher, Bishop of Exeter, to the see of Salisbury, *vice* Douglas, dec.

Rev. John Pitman, student in Civil Law, presented to the vicarage of Brode Hompton, co. Devon, *vice* Rev. John Pitman, M. A. resigned.

Rev. H. Bathurst, LL. B. appointed chancellor of the diocese of Norwich, *vice* Sandby, dec.

Rev. W. Garnier, rector of Droxford and Upham, appointed chancellor of the diocese of Winchester, *vice* Sturges, dec.

Right Rev. Lord John-George Beresford, Bishop of Cork and Ross, translated to the see of Raphoe, *vice* Bishop Hawkins, dec.; and the Hon. and Rev. Thomas St. Laurence, D. D. Dean of Cork, appointed to the bishoprick of Cork and Ross.

Rev. Wenman-Henry Langton, B. D. presented to the sinecure Rectory of Longford, co. Derby, *vice* Rev. Philip Roberts, dec.

Rev. Robert Wintle, rector of Compton-Beauchamp, Berks, appointed preacher at South Lambeth chapel, *vice* Dodd.

Rev. Caleb Rocket, Timberscombe prebend, in Wells cathedral.

Rev. Blackley Cooper, Yetminster V. co. Dorset, *vice* Edward Cooper, resigned.

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Rev. Thomas Brooke, LL.B. Horton R. co. Gloucester, *vice* Thornhill, dec.

Rev. —— Thorpe, Sandford V. co. Oxford, *vice* Walker, dec.

Rev. Peter Strickland, elected (by the Land-owners) to the living of Stavely, in the parish of Kendal, co. Cumberland, *vice* Myers, dec.

Rev. Robert Stevens, M. A. elected alternate morning preacher at the Asylum.

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Rev. Dr. Holland, Beaudefert R. co. Warwick; and Rev. Hugh Carleton, Arrow R. in the same county; both *vice* Fitz-Thomas, dec.

Rev. John Newling, B. D. rector of Ditchingham, Norfolk, and prebendary of Lichfield, to a canon-residentiaryship of that cathedral.

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Rev. Nicholas Heath, prebendary of Chichester, and rector of Pycomb, Sussex, Allcannings R. Wilts, *vice* Davis, dec.

Rev. William Wilkinson, South Croxton R. co. Leicester, and Folksworth R. co. Huntingdon.

Rev. Robert-Willoughby Carter, B. A. rector of Quarrington, near Sleaford, co. Lincoln, Springthorpe living, in same co.

Rev. William Jewell, M. A. Hackford R. co. Norfolk.

Rev. James Brown, elected perpetual curate and lecturer of St. Andrew's, in Norwich, *vice* Adkin, dec.

Rev. Charles-Edward Stewart, rector of Wake-Colne, Essex, Rede R. Sussex.

Rev. S. Puart, M. A. prebendary of Hereford, Bridstow V. in diocese of Hereford.

Rev. Wm. Chester, Denton R. Norfolk.

Rev. Edward Mellish, Reymerstone R. co. Norfolk.

Rev. Samuel-Newland Evans, Holton R. Suffolk.

Rev. Charles Buckeridge, B. D. to the precentorship of Lichfield cathedral, *vice* Inge, dec.

Rev. John Hogarth, 37 years curate of Whalton, near Morpeth, Northumberland, Ripley R. co. York.

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Rev. J. Dalby, Castle-Donington V. co. Leicester, *vice* Collier, dec.

Rev. Thomas Lee, B. D. Barton-on-the-Heath R. co. Warwick, *vice* Wilmot, dec.

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Rev. John Anderson, vicar of St. Nicholas, Leicester, Wanlip V. co. Leicester, *vice* Burnaby, dec.

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Rev. William Millers, B. D. Hardwicke R. co. Cambridge, *vice* Trant, dec. ; and Rev. T. W. Hornbuckle, M. A. Madingley V. in same county, *vice* Millers, resigned.

Rev. Thomas-Pym Williamson, M. A. Kirkby-Stephen V. co. Westmoreland, *vice* Spooner, dec.

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Rev. Char. Dunne, B. A. Earl's Croome R. near Upton-upon-Severn co. Oxford, *vice* Green, resigned.

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Rev. Harvey Marriott, Marston curacy, in the dio. of Worcester, *vice* Wigley, dec.

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Rev. Thomas Wilkinson, B. D. rector of Bonnington, in Kent, Armthorpe R. near Doncaster, co. York.

Rev. Brook-Edward Bridges, Bonnington R. Kent, *vice* Wilkinson, resigned.

Rev. C. D. Willaume, Chilton and Brown-Condover R. Hants, *vice* Starkey, resigned.

Rev. Charles Mann, B. A. Rixton and Roxton perpetual curacy, Norfolk.

Rev. Joshua Dix, senior minor canon of Canterbury cathedral, to the sequestrations of the vicarages of River and Lydden, in the diocese of Canterbury, *vice* Freeman, dec.

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Rev. —— Lacey, Wyston R. co. York, *vice* Carver, dec.

Hon. and Rev. William Wodehouse, Carleton Forehoe R. and Itteringham with Mannington R. annexed, Norfolk.

Rev. Richard Davies, to a canon-residentiaryship of St. David's cathedral ; and

Rev. Thomas Phillips, to the Golden prebend, in the said cathedral.

Rev. S. Sharpe, Edale perpetual curacy, near Castleton, co. Derby.

Rev. Joseph Fell, Yardley R. near Birmingham, co. Warwick.

Rev. James-Lee Warner, Houghton V. next Walsingham, Norfolk.

Rev. Leonard Shelford, Sturston perpetual curacy Norfolk.

Rev. John Coimer, Littleton-Drew R. Wilts, *vice* Page, dec.

Rev. J. Jackson, M. A. master of the grammar school at Beverley, to the perpetual curacy of the collegiate church of St. John, in Beverley, co. York, *vice* Graves, dec.

Rev. William Hutchinson, M. A. Colebrook V. Devon, *vice* Barnes, resigned.

Rev. Robert Whitehead, M. A. Musgrave R. co. Westmoreland.

Rev. Edward-Cooke Forward, Combyne R. Devon.

Rev. Gerard-Thomas Noel, B. A. son of Gerard N. Noel, esq. M. P. for the county of Rutland, Rainham V. Kent.

Rev. George Mutter, Chillenden R. co. Kent, *vice* Pitman, dec.

Rev. William Rumney, B. A. Swindon R. in the diocese of Gloucester, *vice* Breeks, resigned.

Rev. J. Lupton, St. Thomas in the Cliffe R. near Lewes, Sussex.

Rev. Cranley Kerby, vicar of Whaddon, Bucks, Wheatfield R. co. Oxford.

Rev. George Glover, B. A. Cromer V. co. Norfolk.

Rev. ——— Harrison, Havant R. Sussex, *vice* Rennaud, dec.

Rev. —— Renaud, Chidham R. Hants.

Rev. R. Lewis, East Anstey R. Devon.

Rev. E. Edgell, W. Alphington V. Devon.

Rev. Robert Field, Sutton V. Suffolk.

Rev. George Shepherd, M. A. St. Bartholomew R. London.

Rev. Dr. Hook to a prebendal stall in Winchester cathedral, *vice* Sturges, dec.

Rev. Mr. Macdonald, Bitton prebend, in Salisbury cathedral

Rev. C. M. Doune, B. A. Town-Barningham R. and Hemphall V. both co. Norfolk.

Rev. John Preston, Toft R. with Caldecot V. annexed, co. Cambridge, *vice* Trant, dec.

Rev. W. Stephen, Bledlow V. Bucks, *vice* Gilbert, dec.

DISPENSATIONS.

Rev. Edward Waldron, to hold Hampton-Lovett R. with Rusbock R. both co. Worcester; the former *vice* Douglas, dec.

Rev. H. Quartley, M. A. to hold Hitchen R. co. Northampton, with Wolverton V. co. Bucks.

Rev. Charles Isham, M. A. rector of Polebrook, to hold Oundle V. with Polebrook R. both co. Northampton.

Rev. James Dashwood, M. A. to hold Long Sutton V. co. Lincoln, with Dodington R. co. Cambridge.

Rev. Richard Whish, M. A. rector of West Walton, Norfolk, to hold Whichford V. co. Warwick.

Rev. George Biggs, M. A. to hold Upton-Warren R. with Hales-Owen V. both in the diocese of Worcester.

Rev. Vicesimus Knox, D. D. to hold Runwell R. Essex, with Ramsden-Crays R. in the same county.

Rev. Edward Hunt, M. A. to hold Benefield R. with Stoke-Doyle R. both co. Northampton.

Rev. James Satterthwaite, M. A. F. R. S. to hold Whicham R. with Bootle R. co. Cumberland.

Rev. Richard Lord, D. D. rector of Barreston, co. Kent, to hold Lydden V. therewith, in the same county.

Rev. Thomas Smith, M. A. to hold Willingham R. with Frodingham V. co. Lincoln.

Rev. S. Clapham, M. A. vicar of Great Ousebourn, near Knaresborough, to hold Gussage R. co. Dorset, with Christchurch V. Hants.

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